Vol. CXLIV No. 1

The AMERICAN ECCLESIASTICAL REVIEW

JANUARY, 1961

PUBLISHED BY
THE CATHOLIC UNIVERSITY OF AMERICA PRESS

New Campaign Reports . . .

to assist Pastors in making their Financial Plans for 1961

. . . indicating the results which can be achieved by medium-sized parishes at reasonable cost by following . . .

The 'Fair Share' Plan*

of Catholic Fund-Raising

St. Denis Parish — Versailles, Ohio

Capital Fund Campaign for Debt Reduction and New Church

TOTAL PLEDGED: $240,383 **GOAL: $150,000**

Number of Prospective Givers in Parish		526
Number of Pledges Received to Date		443
Cards Not Finalized (Vacations, etc.)	50	
Unable to Pledge	33	
Average Amount of All Pledges Received		$543
Percentage of Prospective Givers Who Pledged to Date		84.2%
Percentage of Fee and Expenses of Amount Pledged		2.82%

St. Mary's-St. John's Parishes — Hot Springs, Arkansas

Capital Fund Campaign for School Expansion and Parish Improvements

TOTAL PLEDGED: $180,834 **GOAL: $175,000**

Number of Prospective Givers in Parish		543
Number of Pledges Received to Date		431
Cards Not Finalized (Vacations, etc.)	71	
Unable to Pledge	41	
Average Amount of All Pledges Received		$442
Percentage of Prospective Givers Who Pledged to Date		79.2%
Percentage of Fee and Expenses of Amount Pledged		3.21%

- Pledges to these capital fund campaigns are in addition to the regular parish support which is maintained or increased during the payment period and after a 'Fair Share' Plan Campaign.
- These campaigns were presented to parishioners through the use of six and eight page tabloid size 'Fair Share' Plan newspapers written and laid out for the campaigns by our directors.

CONSULTATION WITHOUT OBLIGATION

Thomas Richard Finn and Associates

314 East 51st Street

Kansas City 12, Missouri

Telephone: PLaza 3-4155

Nights and Holidays: DElmar 3-2113

NOW IN OUR 39th YEAR

* Member of the American Association of Fund-Raising Counsel

THE AMERICAN ECCLESIASTICAL REVIEW

VOL. CXLIV, No. 1 JANUARY, 1961

CONTENTS

Now That the Election is Over ... *Francis J. Connell, C.SS.R.* 1

Why Brothers Don't Become Priests ... *Quentin Hackenewerth, S.M.* 14

Are Non-Catholic Marriages Still Valid?: I ... *Paul Hilsdale, S.J.* 23

The Teaching of St. Thomas Aquinas in Regard to the Apostles ... *Nicholas Halligan, O.P.* 32

Modern Art and Sacred Worship ... *John M. Domin* 48

ANSWERS TO QUESTIONS

John P. McCormick, S.S., and Francis J. Connell, C.SS.R.

The New Rubrics of the Roman Missal 55

Restoring the Sunday Sermon 60

(Contents Continued on Next Page)

Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price in U. S. currency or equivalent: United States, Canada, $6.00, Foreign, $6.00, 60 cents per copy.

Second class postage paid at Washington, D. C.

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C.

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, The Catholic University of America, Washington 17, D. C.

Copyright 1961 by The Catholic University of America Press.

(Contents continued from previous page)

The Obligations to Believe Private Revelations 63

Bination on a Weekday 64

Should He Kiss a Prelate's Ring? 65

BOOK REVIEWS

Political Thought: Men and Ideas, *by John A. Abbo* 66

A Guide to the Thought of Saint Augustine, *by Eugene Portalie, S.J.* 67

Christian Initiation, *by Louis Bouyer* 68

BOOKS RECEIVED 70

Now available in reprint form—

The Eucharistic Fast

by

REV. ADRIAN HOLZMEISTER, O.F.M.Cap.

[Reprinted from the November 1960 issue of ***The American Ecclesiastical Review***]

This handy 12-page booklet, measuring 5½ x 8½ inches, contains a special cover, and is attractively bound.

Prices Postpaid	Sample copy	25¢
	In lots of 25	20¢ ea.
	In lots of 100	18¢ ea.

★ ★ ★

THE AMERICAN ECCLESIASTICAL REVIEW
The Catholic University of America
Washington 17, D. C.

Holy Name Cathedral, Steubenville, Ohio. The Most Rev. John King Mussio, J.C.D., The Very Rev. Msgr. Regin J. Urig, Rector, Stickle and Associates, Architects

The altar of Our Lady and shrine area offered the opportunity to create a devotional setting executed in various media. Wood, marble, ceramic, painting and mosaic are composed to provide needed appointments and a decorative ensemble.

RAMBUSCH

40 WEST 13th STREET, NEW YORK 11, N. Y.

IMPORTANT BOOKS of The Catholic University Press

STUDIES IN PRAISE OF OUR BLESSED MOTHER

Edited by J. Fenton and E. Benard

". . . a golden stream of thoughts and affections in praise of Our Lady . . ."
—*A. G. Cardinal Cicognani* **$2.75**

A LEXICON OF ST. THOMAS AQUINAS

By R. J. Deferrari, Sr. M. I. Barry, J. I. McGuiness

An indispensable instrument for study of Thomistic thought. Detailed treatment of every word in the *Summa Theologica*.

Special discount price: **$45.00**—single volume, cloth
$42.50—five fascicles, paper

POLITICS IN THE AMERICAN DRAMA

By Caspar Nannes

". . . a revealing documentary of our political coming of age."—*Ralph Bellamy*, President, Actors Equity **$4.95**

FATHER CONNELL ANSWERS MORAL QUESTIONS

By Very Rev. Francis J. Connell, C.SS.R.

Edited by Rev. Eugene J. Weitzel, C.S.V.

Over one hundred answers to timely questions on morals. "For those desiring to think deeply about the serious moral issues facing our age."—*Washington Star* **$3.95**

TECHNOLOGY AND CHRISTIAN CULTURE

Edited by R. P. Mohan, S.S.

A matter of major moment perceptively treated by modern Catholic thinkers—Rudolph Allers, Dietrich von Hildebrand, Francis J. Connell, Thomas P. Neill, and John C. H. Wu **$3.95**

REFLECTIONS ON A LITERARY REVOLUTION

By Graham Hough

The noted Cambridge scholar lays bare the workings of the early twentieth century's revolution in letters. ". . . a neat critical history of modern poetry . . ."—*The Critic* **$2.95**

Other popular titles:

THE CONSIDERATE PRIEST

By William J. Kerby **$1.75**

GUIDEPOST: A Religious Vocation Manual for Young Men

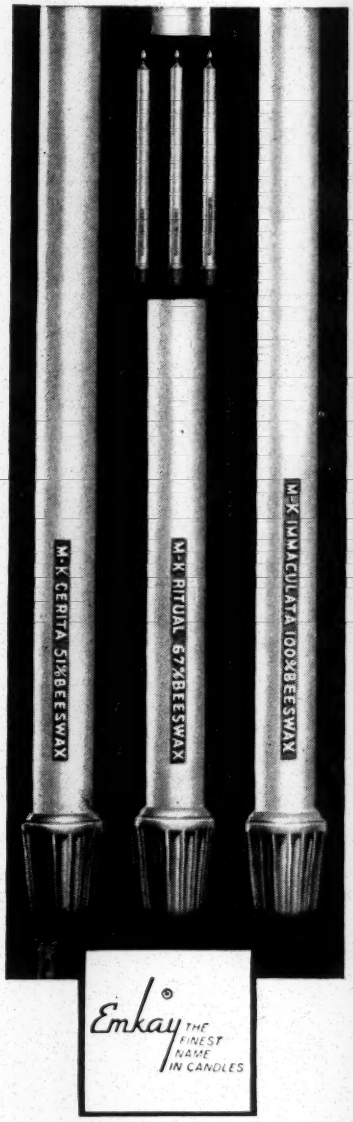
C.S.M.C. **$1.75**

A GUIDE TO THE CATHOLIC SISTERHOODS IN THE UNITED STATES

Edited by T. P. McCarthy **$2.50**—paper **$3.50**—cloth

The Catholic University of America Press

620 Michigan Avenue, N.E., Washington 17, D. C.



As perfect a symbol as a candle can be!...

Guaranteed Rubrical

BEESWAX CANDLES by Emkay®

Emkay Beeswax Candles represent the ultimate in candle purity and quality. Made from carefully selected waxes, each Emkay Beeswax Mass Candle is crafted to be uniform in beauty, smoothness, color and burning quality . . . *In short, to be as perfect a symbol, as a candle can be!*

Emkay Beeswax Candles are available in plain or fitted ends in the 100% Beeswax grade (Immaculata), 67% grade (Ritual) and in 57% Beeswax (Cerita). All are legibly stamped for your protection.

MUENCH-KREUZER
Candle Co., Inc.,
Syracuse 1, N.Y.

TEL. GR 1-6147

NEW YORK 225 5th Ave., Room 639 — CHICAGO 4001 N. Ravenswood Ave. — BOSTON 73 Park Drive
NEW ORLEANS 6140 Gen. Diaz St. — LOS ANGELES 745 E. Pico Blvd.

Purveyors to the Vatican by Appointment

Candles, a Symbol of Christ

MAIL FOR COMPLETE DETAILS

MUENCH-KREUZER CANDLE CO., INC.
Dept. R-161, Syracuse 1, N. Y.

Please send catalog with details on Emkay's complete line of Church candles and accessories.

☐ Have representative call.

Name.....

Address.....

City and State.....

Firms with Episcopal Authorization to Replate and Repair Sacred Vessels

BOSTON:	BENZIGER BROTHERS, INC., 95 Summer St. Phone: HAncock 6-6330 (Factory: Brooklyn, N. Y.)
CHICAGO:	ALT SILVER PLATE MANUFACTURING CO. 413-421 North State St. BENZIGER BROTHERS, INC., 223-225 W. Washington St. Phone: FRanklin 2-8936 (Factory: Brooklyn, N. Y.) DAPRATO STATUARY CO., 762 W. Adams St.
CINCINNATI:	BENZIGER BROTHERS, INC., 429 Main St. Phone: MAin 0766 (Factory: Brooklyn, N. Y.) FR. PUSTET CO., 210-216 East 4th St.
CLEVELAND:	JOHN W. WINTERICH AND ASSOCIATES, INC. 3700 Euclid Ave.
NEW YORK:	BENZIGER BROTHERS, INC., 6-8 Barclay St. Phone: ORegon 5-7050 (Factory: Brooklyn, N. Y.) THE EDWARD O'TOOLE CO., 65 Barclay St. FR. PUSTET CO., 14 Barclay St. RAMBUSCH DECORATING CO., 40 West 13th St.
OMAHA:	KOLEY PLATING CO., 2951-53-55 Harney St.
ST. PAUL:	THE E. M. LOHMANN CO., 413-415 Sibley St.
SAN FRANCISCO:	BENZIGER BROTHERS, INC., 758 Mission St. Phone: SUtter 1-5159 (Factory: Brooklyn, N. Y.) CHARLES ROGER, CHURCH INTERIORS, 1797 Market St. Phone: HEmlock 1-1418

Obtainable in three blends at your dealer, or direct from the Trappist Monks.

ABBEY OF OUR LADY OF NEW MELLERAY DUBUQUE, IOWA

Blend	*Price per pound*
"Melleray"	$2.90
"Abbatial"	1.85
"Benediction"	1.50

Trappist incense comes in fine grains, and packaged in one-pound can and four-pound box.

(Postage Extra)

Clergy and Religious need not send cash with order.

Back Issues

Do you bind your copies of *The American Ecclesiastical Review?* If you intend to do so, we can supply you with such copies as may be missing from your set, at the following rates:

1-10 years back	60c ea.
11-20 years back	70c ea.
21-30 years back	80c ea.
31-40 years back	90c ea.
41-50 years back	$1.00 ea.
51-60 years back	$1.10 ea.
61-70 years back	$1.20 ea.
71 years and up	$1.30 ea.

THE AMERICAN ECCLESIASTICAL REVIEW
c/o Catholic University of America
WASHINGTON 17, D. C.

LASTING BEAUTY

with visa better lighting

+ FOR
+ YOUR
+ PLACE
+ OF
+ WORSHIP

send for the latest catalog

LIGHTHOUSE DIVISION
PRODUCTS ENGINEERING CORP.
2227 N. 31ST STREET
MILWAUKEE 8, WISCONSIN

A Special Reprint

Is the Baltimore Catechism Outmoded?

by

V. Rev. Francis J. Connell, C.SS.R.

This article was originally published in the January 1960 issue of *The American Ecclesiastical Review.*

12 pages — 5½ x 8½

Sample copy	15c
In lots of 25	10c ea.
In lots of 100	9c ea.

Prices Postpaid

THE AMERICAN ECCLESIASTICAL REVIEW
The Catholic University of America
Washington 17, D. C.

JUST PUBLISHED . . .
Dom Hubert VanZeller's
Book of Private Prayer
. . . "solid gold," Msgr. John Kennedy
available at your local bookstore
or write **$3.25**
Templegate • Springfield, Ill.

HUMAN EVOLUTION 1956

***With* APPENDIX**

The Present Catholic Attitude Towards Evolution

By J. FRANKLIN EWING, S.J., PH.D.

A Reprint from the Oct. 1956 Issue of
ANTHROPOLOGICAL QUARTERLY

Written in a non-technical style, this article should be of particular interest to *all Catholic Students and Educators.*

52 pages, 5 figures

Single copy	$1.00 Postpaid
In lots of 5	.90 each

ANTHROPOLOGICAL QUARTERLY
The Catholic University of America Press
Washington 17, D. C.

A Special Reprint---

The New Rubrics

FOR THE DIVINE OFFICE

by

V. REV. JOHN P. McCORMICK, S.S.

[Reprinted from the Dec. 1960 and Jan. 1961 issues of ***The American Ecclesiastical Review***]

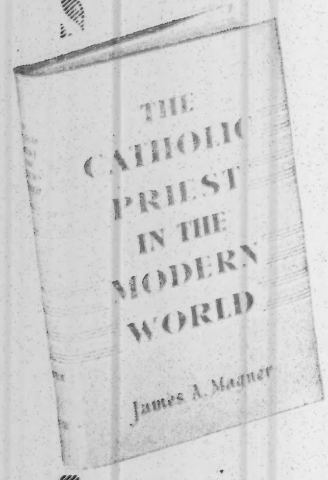
This handy, 16-page booklet, measuring 5½ x 8½ inches, contains a special cover, and is attractively bound.

Prices Postpaid	Sample copy	25¢
	In lots of 25	20¢ ea.
	In lots of 100	18¢ ea.

★ ★ ★

THE AMERICAN ECCLESIASTICAL REVIEW
The Catholic University of America
Washington 17, D. C.

An Ideal Gift . . .



for EVERY PRIEST and SEMINARIAN

"The Catholic Priest in the Modern World"

by Rt. Rev. Msgr. James A. Magner
with a foreword by Cardinal Stritch

Unanimously commended, for clergy, seminarians and laity. . . .

"Every phase of parish work, social action and education is examined . . . an ideal source of meditation, reflection, and serious mental prayer." *American Ecclesiastical Review*

"Apostolic power for the modern age." *The Shield*

"A clear view of the priest's vocation, personality, and life." *The Grail*

$4.75 at your bookstore or directly from the publisher

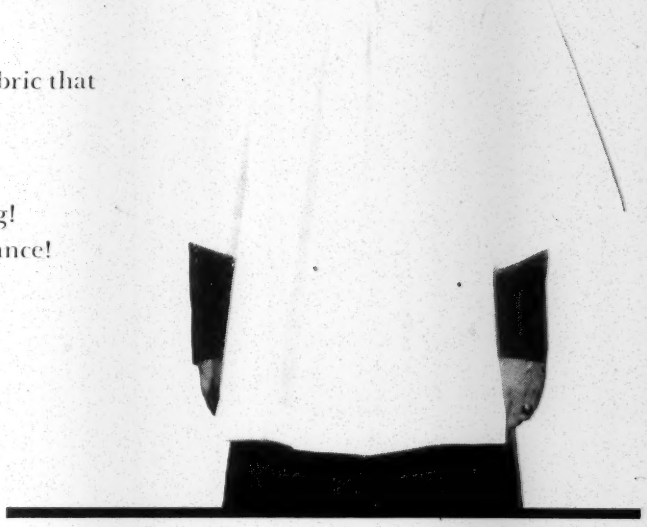
THE BRUCE PUBLISHING COMPANY
312 Bruce Bldg., Milwaukee 1, Wisconsin

DISTINCTIVE SURPLICES
for CHOIR and ALTAR BOYS

IMMACULATA
by *Toomey*

Made of a special all DACRON-POLYESTER fabric that resists soiling and wrinkling.

Washes beautifully . . .
a true drip-dry . . . no ironing!
Has that neat, smart appearance!



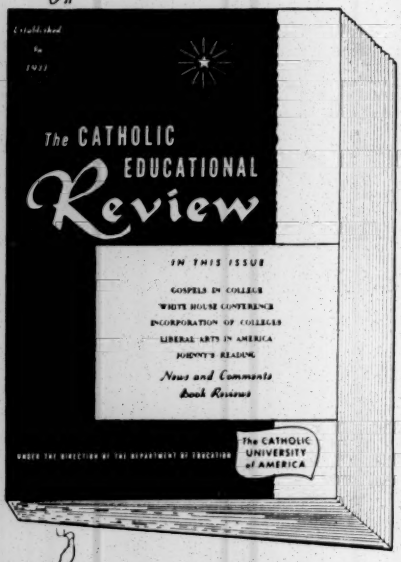
ECCLESIA

A long model . . . finger tip length, sleeves to wrist. Made of lustrous combed cotton poplin. Distinctive for appearance and handsome long life.

R. J. TOOMEY COMPANY

BUY THEM FROM YOUR TOOMEY DEALER *(Religious Supply Houses)*
THROUGHOUT THE UNITED STATES and CANADA

Priests and Educators FOR OVER 50 YEARS—



Have Known the Value of

The Catholic Educational Review

Edited under the direction of
THE CATHOLIC UNIVERSITY OF AMERICA
Department of Education

Published monthly
from September through May

Editorially designed to appeal to all who work in the educational vineyard of today.

Education Problems, Projects, Techniques—Abstracts—News from the educational field—Notes—Book Reviews—Covers the Elementary, High School, and College Levels.

Supported and appreciated by the Catholic Hierarchy, Pastors, Teachers, Superintendents, Deans and Librarians

Indexed in The Catholic Periodical Index, The Education Index and The Guide to Catholic Literature.

Some Recent Contents:

★ Let's Learn Grammar Before High School . . *Sr. M. Vianney, S.S.J.*
★ On Teaching "All About Science" . . . . . *Raymond J. Seeger*
★ Evaluating the Beginning Religious Teacher . . . . . *Sr. Rosemarie Julie, S.N.D. de N.*
★ The Integration of Theology, Science, and Mathematics . . . . . *Rev. John P. Whalen*
★ The Problem of College Theology . . . . . *Rev. John P. Whalen*
★ Religion and Public Education . . . . . *Rt. Rev. Carl J. Ryan*
★ Interparochial High School Financing in The Diocese of Harrisburg . . . . . *Rt. Rev. Joseph Schmidt*

***Subscription Price:* U. S., Canada and Foreign $5.00**
Single Number 60 Cents

The Catholic Educational Review
THE CATHOLIC UNIVERSITY OF AMERICA
Washington 17, D. C.

The Catholic Historical Review

Official Organ of the
American Catholic Historical Association

[A QUARTERLY JOURNAL
Founded in 1915]

MARTIN R. P. MCGUIRE
ROBERT F. TRISCO } *Associate Editors*

JOHN TRACY ELLIS *Managing Editor*

Annual Subscription: $6.00, U.S., Canada and Foreign

* * *

The Catholic Historical Review
THE CATHOLIC UNIVERSITY OF AMERICA PRESS
Washington 17, D. C.

Now available by popular demand . . .

Co-operation of Catholics in Non-Catholic Religious Activities

BY V. REV. FRANCIS J. CONNELL, C.SS.R.

This article originally appeared in 3 installments, in the February, March and April, 1956 issues of *The American Ecclesiastical Review.*

32 PAGES AND COVER

PARTIAL CONTENTS:

- **Summer schools and kindergartens under non-Catholic auspices**
- **Cooperation for the construction of non-Catholic Churches**
- **Publication and distribution of non-Catholic literature**
- **Membership in the Y.M.C.A.**

Physical cooperation

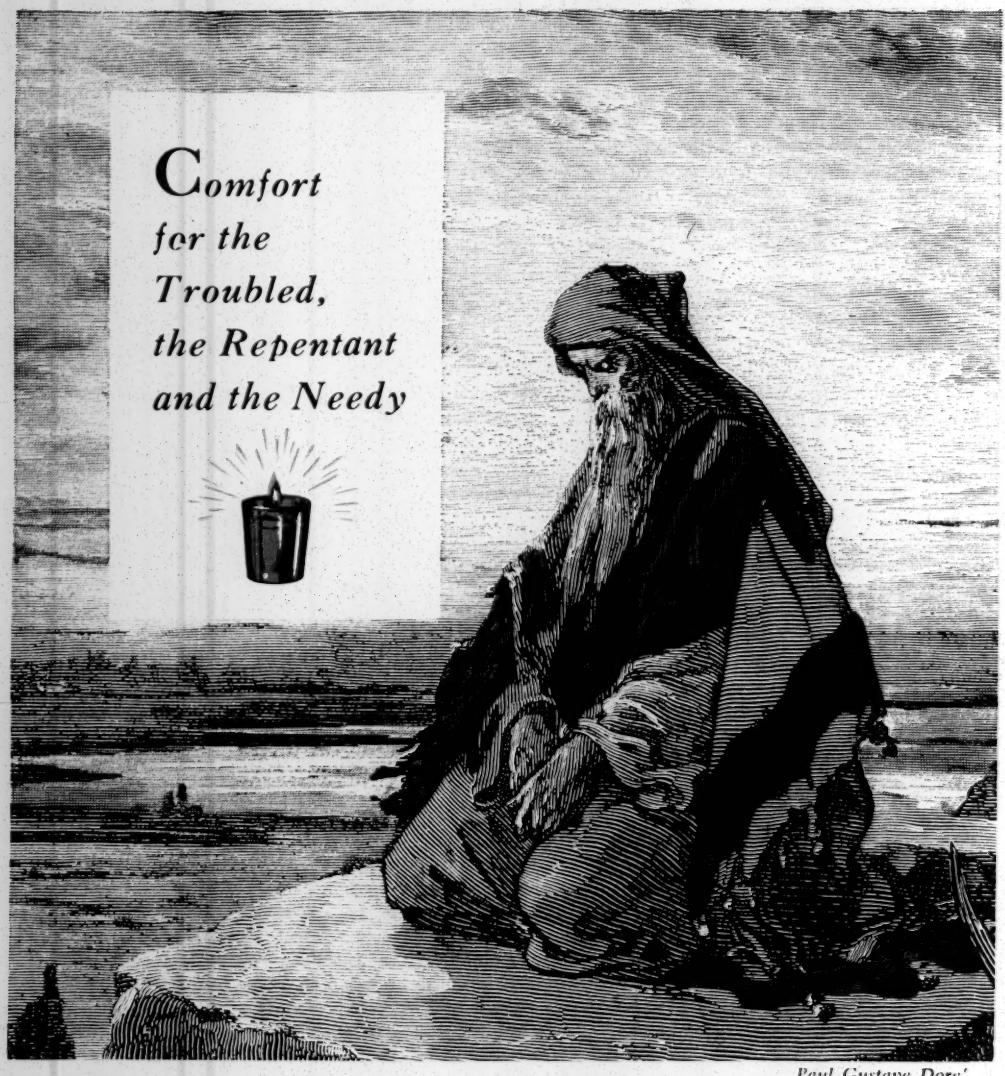
- **Moral cooperation**
- **Secretarial work**

Single copy ..... **$.75**
In lots of 5 each ..... **.70**
In lots of 10 each ..... **.65**

PRICES POSTPAID

The AMERICAN ECCLESIASTICAL REVIEW
The Catholic University of America
Washington 17, D. C.

In answering advertisements please mention THE AMERICAN ECCLESIASTICAL REVIEW



Paul Gustave Dore'

Outward expression of faith and devotion . . . inward solace for the troubled and the needy, Will & Baumer Vigil Lights* constantly invite the faithful to acts of supplication and minor sacrifice. They rekindle sparks of hope and strength in the hearts of weary pilgrims toiling up some personal Calvary. And they prove again and again to financially-burdened pastors that the mites of the many frequently equal the beneficences of the few. Vigil Lights available in tapered or straight designs ranging in burning time from 2 to 24 hours.

**Made exclusively by Will & Baumer, Vigil Light is a registered trade name.*

See your Will & Baumer representative or Church Goods Dealer

WILL & BAUMER CANDLE CO., INC.

Syracuse, New York Established 1855

Purveyors to the Vatican by Appointment

Boston New York Chicago Los Angeles Montreal

NOW THAT THE ELECTION IS OVER

I am beginning this article on November 9, 1960, a short time after the announcement over radio and television that the Democratic candidate for the presidency of the United States has been elected. He happens to be a Catholic. It is a most significant event, for it is the first time in the 170 years of our national existence that a member of the Catholic Church has been elected to this high office. I believe that this occurrence calls for the presentation of certain facts and of certain teachings of the Catholic faith on which priests may be questioned, both by Catholics and by non-Catholics.

I

We have reason to rejoice that at last a Catholic has been regarded as worthy of the presidency by a sufficient number of Americans to confer on him the post of Chief Executive. But we rejoice as *Americans* rather than as Catholics. This election will mean no special favors to Catholics or to the Catholic Church in our land. It does mean, however, that the profession of the Catholic religion, which up to the present has been regarded by many as an overwhelming obstacle to election to the presidential office, can no longer be considered such a handicap—and that is a long step toward the growth of true Americanism in our land. I sincerely hope that with the passing of the years this encouraging trend will grow stronger, so that in the not-too-distant future other religious and racial groups that have suffered from bias in a country that declares all men equal (particularly Jews and Negroes) will find the office of Chief Executive open to them without any shadow of discrimination.

At the same time, we must realistically admit that in the campaign that has just ended the religious issue was by no means eliminated. There were many violent attacks on the Catholic religion and on Catholics, based especially on the charge that fidelity to the principles of the Catholic faith infringes on loyalty to our country. Beyond doubt, the religious affiliation of the Democratic candidate cost him many votes from citizens who would have favored him if he had not been a Catholic. Many of our fellow

citizens did not hesitate to say that they would never vote for *any* Catholic. On the other hand, there were doubtless many Catholics who cast their ballots for him merely because he is a Catholic. Both groups were wrong. As has been pointed out recently in *The American Ecclesiastical Review,* the American voter is bound in conscience to cast his vote for the candidate who, in his judgment, will procure the greatest good for the country, regardless of his particular religious belief.[1] But, at any rate, the votes cast for or against the Democratic candidate on religious grounds cancelled each other to some extent—in what proportion, it is impossible to say.

Catholics should have a sufficiently generous and Christian spirit to refrain from all resentment toward those who challenged their loyalty to America in the course of the political campaign, even toward those who were most vehement in their attacks. Undoubtedly, many, if not most, of these diatribes were based on inculpable ignorance—or, in more soothing terms, they were "honest errors." We should, therefore, forget the offensive statements that have been enunciated or published, and concern ourselves with a constructive program in doing away with religious conflict in our land during the coming years.

Catholics now have a splendid opportunity under the leadership of a Catholic president to exemplify to our non-Catholic fellow citizens what we have been declaring all along— that we have no intention of seeking any preferential position for the Catholic Church in America, that we shall strictly adhere to the principle laid down in our Constitution and Bill of Rights to the effect that all religions in our land should be treated equally. Certainly, there is no reason to fear that our new President will in any way depart from this constitutional principle. Repeatedly he has declared that in the presidential office he will never grant any preferential status to any particular church, especially his own. I feel sure that the Catholics of the United States will wholeheartedly follow this same policy. Perhaps eventually we shall persuade all our fellow citizens that we *are* sincere when we say that the Catholics of the United States demand only their constitutional rights, the same constitutional rights that are due to citizens of other religious be-

[1] *The American Ecclesiastical Review,* CXLII, 4 (April, 1960), 271-73; CXLIII, 1 (July, 1960), 57-60.

liefs; and that the fact that the Chief Executive is a Catholic will involve no greater preference for Catholics than for other Americans.

It is a source of gratification for Catholics to realize that their bishops and priests have strictly abstained in their public utterances in the course of the campaign from exerting any influence in favor of the Democratic candidate. The Catholic clergy have explained to our people their duties as citizens, including their obligation to cast their votes without regard for the religious affiliations of the various candidates; but they have gone no further. I do not know of any Catholic bishop or priest who has attempted to win support for the Democratic candidate on the grounds of his Catholic faith. What a contrast to the many non-Catholic clergymen who have used their pulpits or their sectarian magazines to denounce the Democratic candidate on the grounds of religion! The ludicrous feature of these events has been that in many cases these clergymen accused the Catholic clergy of interfering in politics, while they themselves were using their ministerial influence to change the political tide. For example, one Baptist minister declared the election of a Catholic as President would "spell the death of a free church in a free state . . . and our hopes of continuance of full religious liberty."[2]

Such defenders of the "No Catholic in the White House" theory are evidently becoming less numerous in the United States. The results of the election prove that many millions of American non-Catholics voted for the Democratic candidate, irrespective of his Catholic faith. To these fair-minded Americans, the Catholics of our land should be most grateful, for they showed themselves willing to choose as President the man who appeared to them best suited for the office, regardless of his religious affiliation. They cast aside any feeling of bias, in the interests of our country. Without the support of these millions of genuine Americans the Democratic candidate would not have won the election.

II

Certain principles of Catholic doctrine have been discussed in the course of the campaign; and in some instances, I believe, inadequate or vague statements regarding the Church's teachings

[2] NCWC News Report, Nov. 7, 1960.

have been proposed by some writers. It is good, therefore, for Catholics, and for priests especially, to have a clear and correct notion of the doctrines in question as well as of their practical application to the situation in America, particularly under a Catholic President. The following points, I believe, represent the common Catholic teaching on these matters and the accepted applications. They will be studied under three headings: (1) The teaching authority of the Church. (2) Church-State relations. (3) The Right of Conscience.

(1) *The teaching authority of the Church.* It is a fundamental Catholic dogma that the Catholic Church has received from Jesus Christ, the Son of God, the authority to preach His teachings to all mankind. Moreover, all are bound to accept these teachings, as coming from God Himself, and to enter the Church which Christ founded, the Catholic Church. Hence, we have the well-known doctrine, "Outside the Church there is no salvation"—a doctrine which is much misunderstood, and which is best explained by the decree of the Holy Office *Supreme haec congregatio.* Of course, it does not mean that everyone who is not actually a member of the Catholic Church is doomed to eternal perdition. Catholics know that there are many good non-Catholics on the way to salvation; but they are united to the Catholic Church by implicit desire.[3]

The belief of the Church in this matter is briefly presented in the Code of Canon Law: "It is the right and duty of the Church, independently of every civil power, to teach all nations the doctrine of the Gospels; and all men are bound by divine law to learn this doctrine properly and to embrace the true Church of God."[4]

This stand the Church will never change, can never change. Furthermore, her teaching power extends to all persons, whether in public or private life, whether in respect to public or private affairs—*provided some matter of faith or morals is concerned.* This last clause is most important. The Church has never claimed, and does not possess, any authority over purely political affairs. If any Catholic ecclesiastic ventured to bring up such a subject to a Catholic civil official (above all, to the President), this latter could and should give him the same hearing he would give to any

[3] *The American Ecclesiastical Review,* CXXVII, 4 (Oct. 1952), 307-15.
[4] Can. 1322, § 2.

other citizen, but he would have no duty to follow any guidance he might venture to propose in his religious capacity.

It is different, however, when faith or morality is concerned. The Church believes through its official teachers, the Pope and the bishops, it has a right to lay down such principles to ruler and ruled alike, on matters of public and of private concern. And Catholics who receive such teaching are bound by God's law to accept it. Of course, very frequently a person in public office would be bound, for the sake of the common good, to *tolerate* laws or practices which he regards as immoral. But as far as his own *positive* conduct is concerned, the commands of God's law are the same in public life as in private life. Whether the official be Catholic, Protestant or Jew, he would be bound to observe God's law as his own conscience dictates.[5] For a Catholic this means that he must conform, whether publicly or privately, to the Church's interpretation on God's law. This does *not* mean that for the individual the ultimate norm for moral guidance is not his own conscience. But the Catholic is convinced that the teaching of his Church is actually the divinely-established directive on which to form his conscience; and by the Constitution of our land he has just as much right to follow this norm as the Protestant who forms his conscience on his own private judgment. Fr. John Hardon, S.J., explains this important point as follows:

> According to the Catholic faith, Christ founded the Church as man's teacher and guide on the road to salvation. Catholics are not only free but obliged to follow their conscience in the practice of virtue and avoidance of sin; yet they also believe that this conscience is not self-sufficient. It needs light and direction from God, whose visible representative on earth is the Church, the Mystical Body of Christ.[6]

Does this mean that the Church has the right to interfere with politics? No, if by "politics" is meant purely political matters, in which there is nothing opposed to faith or morality. But when there is a *principle* of faith or morality under attack, the Church claims the right to speak, pointing out to those who govern, as well as to private citizens, their obligation by God's law. Thus, in recent times the bishops of San Domingo have spoken publicly

[5] *The American Ecclesiastical Review,* CXLII, 4 (April, 1960), 272.
[6] *The Homiletic and Pastoral Review,* LX, 12 (Sept., 1960), 1139.

against the activities of the dictator. The French bishops have condemned the insubordination of some French soldiers in Africa on the plea of conscientious objection, but on the other hand they have upheld the right of the soldier to disobey an order to commit acts which are, of their very nature, immoral.[7]

Similarly, the Church believes it has the right to direct citizens how they should vote—*when a principle of faith or morality is being attacked.* Thus, Pope Pius XII, when there was danger that a Communist government might come into power in Italy, forbade Catholics to join or to favor this party.[8] A similar action was taken more recently by Pope John XXIII, in a decree of the Holy Office of April 13, 1959.[9] Accordingly, in the Vatican radio broadcast for November 1, 1960 we find these words:

> Is it not the duty of the Church to warn Catholics against the religious dangers they incur by giving their consent to the Communist Party or to a Marxist conception of the world? These warnings form part of the normal, elementary pastoral duties. To question their legitimacy is tantamount to a direct attack on the most fundamental freedom of ecclesiastical practice.[10]

This teaching authority in regard to matters of faith or morality is to be classed as one of the Catholic Church's divinely granted prerogatives. But it must be remembered that the use of this right is dependent on many circumstances, particularly the type of legislation which a particular government is wont to enact. In the United States we are singularly blessed in this respect. Both in the state and the federal sphere we have good laws, and there is little prospect that there will be any change. Hence, we can say that there is little likelihood that in the United States there will be any occasion for the Catholic Church to remind, either the Catholic citizens that they should vote for or against certain measures, or the Catholic public officials that they should follow a certain line of conduct in their official acts. In the remote future, if there was a noticeable trend toward real Communism or real Fascism in our land, the hierarchy might make a statement for the Catholic

[7] *America,* Nov. 5, 1960, p. 163.
[8] Bouscaren, *Canon Law Digest,* III, 658.
[9] *America,* May 2, 1959, p. 269.
[10] Broadcast from Vatican, Nov. 1, 1960.

people and officials, warning them not to support such evil systems. But, as far as I know, such an action by the hierarchy has never occurred in the United States.

What of the authority of the confessor of a civil official regarding his public activities? Again, we must make a distinction between purely political activities and public activities involving faith or morality. Certainly, no confessor has a right to question the official on his purely political conduct, or to give him any directives as to this phase of his life. If a confessor attempted such a proceeding, the penitent could tell him quite bluntly that he is exceeding his authority. But any matter concerned with faith and morals can become a matter of confession, whether it belongs to the penitent's private or public life. For example, a politician who is dishonest in the exercise of his civil office by taking "graft" must confess this sin, and the confessor has the right to withhold absolution unless the individual promises to make restitution of his ill-gotten gains, Indeed, according to St. Alphonsus, even if a civil official apparently in good faith about some practice which is actually sinful (and I believe that such is the case with some Catholic officeholders in the matter of dishonesty), the confessor should admonish the penitent, at least when there is public scandal given by his conduct.[11]

(2) *Church-State relations.* The Catholic Church holds that *per se* it is the will of Christ that the Catholic Church which He has founded should be acknowledged by civil governments as the true Church, and that its divinely granted prerogatives should be recognized. In this consists essentially the so-called "union of Church and State." In the words of Pope Pius XII: "In principle, that is in theory, the Church cannot approve complete separation of the two powers." For the word *theory,* the Pope, speaking in Italian, uses the word *tesi*—the technical word *thesis*—for describing the relationship between Church and State according to what Christ willed *per se.*[12]

But there is also an *hypothesis.* In other words, there can be conditions under which the preferential recognition of the Catholic Church is not the better *modus vivendi,* and in such circumstances

[11] St. Alphonsus, *Theologia moralis,* Lib. VI, n. 615.

[12] *Ci riesce,* tr. *The American Ecclesiastical Review,* CXXX, 2 (Feb. 1954), 137.

separation of Church and State would be the proper status, approved and sought by the Church. In recent years the charge has been made that *whenever* the Catholics in a nation gain the majority, they are obliged by the principles of their faith to give special preference to their Church. A few Catholic writers may be adduced for this statement, but it is an entirely *false* presentation of the "hypothesis." The real interpretation is that union of Church and State is desirable only when *all* the circumstances warrant it. Many more factors besides the numerical superiority of Catholics must be considered, especially the historical background of the country involved.

For example, in our land the principle of equality of all religions was incorporated into our Constitution from the beginning; and it has proved the best policy for our country. I do not know of any intelligent Catholic who would not willingly say that this principle of equality for all denominations should be preserved, no matter how numerous Catholics may become in the future.

In the course of his campaign the Democratic candidate expressed it as his opinion that even if it ever happened that 99% of the citizens of America became Catholics, there should be no modification of our constitutional principle of equal rights for all religious groups. I would go further: I would say that even in the remotely possible supposition that only *one* non-Catholic citizen remained in our land, and all the rest were Catholics, this solitary individual should have full liberty to profess, practice and (if he wished) propagandize his religious doctrines. Furthermore; if this sole non-Catholic were a man of great political competence, and ran for President, all those of his (Catholic) fellow citizens who would judge him the candidate best suited for the presidency would be bound in conscience to vote for him in preference to his Catholic opponent or opponents.

But are not Catholics inconsistent in this matter—holding that there should be *union* of Church and State and yet claiming that they would *never* wish it to take place in this country, even though by force of numbers we could effect it?

No, we are entirely consistent. There is the higher and more general principle to be taken into consideration, and that is that the common good must be sought. I believe (and I am sure that

this is the general belief of American Catholics) that in America the principle of separation of Church and State will *always* be maintained by Catholics for the common good of our nation, however numerous we may become. In the words of Archbishop Vagnozzi, the Apostolic Delegate, a few months ago: "Whether they remain a minority or become a majority, I am sure that American Catholics will not jeopardize their cherished religious freedom in exchange for a privileged position."[13]

(3) *The Right of Conscience.* There is much confusion in the presentation of the Catholic attitude toward the right of conscience with reference to the choice of a religious system. Consistently with their belief that Jesus Christ commanded all human beings to enter His Church, Catholics believe that *from the objective standpoint* no one has a "right" to refuse to enter this Church, the Catholic Church. This is what Pope Pius XII meant when he asserted: "That which does not correspond to truth or to the norm of morality objectively has no right to exist, to be spread or to be activated."[14]

Here, too, we have a "thesis." But there is also an hypothesis. Beyond doubt there are many persons who sincerely believe that some other form of religious belief is the true one, and *subjectively* such persons have the "right" (and also the *obligation,* if they believe that their form of religion is the only true one) to profess this religious system. God will judge them on their sincere subjective conscience. Indeed, a person would commit a sin (subjectively or formally) if he entered the Catholic Church while sincerely believing that another form of religious belief is the true one. For this reason the Catholic Church has always condemned any persons (lay or ecclesiastic) who would use any form of coercion to induce anyone to join the Catholic Church against his will.[15]

The Church believes that under certain circumstances a Catholic government could be entitled to check the efforts of those who would endeavor to induce Catholics to embrace another religion. But here, too, we have a thesis, which yields to the hypothesis, based on particular circumstances. As was stated above, and as American

[13] NCWC News Release, March 22, 1960.
[14] *The American Ecclesiastical Review,* CXXX, 2 (Feb. 1954), 134.
[15] *Mystici corporis* (tr. America Press), n. 123.

Catholics have repeated on innumerable occasions, Catholics have *no intention* of ever restricting any propaganda in favor of a non-Catholic religion that might be attempted in our land. The authority of Pope Pius XII can be adduced in favor of these statements, and it is to be noted that the Sovereign Pontiff bases his assertions on principles, not on mere expediency. For, after stating the general principle that objectively error has no rights, the Pontiff continues:

> Could it be that in certain circumstances God would not give men any mandate, would not impose any duty, and would not even communicate the right to impede or to repress what is erroneous and false? A look at things as they are gives an affirmative answer. . . . The duty of repressing moral and religious error cannot therefore be an ultimate norm of action. It must be subordinate to higher and more general norms, which in some circumstances permit and even perhaps seem to indicate as the better policy, toleration of error in order to promote a greater good.[16]

I do believe that in the matter of religious toleration, we Catholics have been too much on the defensive. We have been challenged to show that we have no desire to give the Catholic Church any preferential position or to restrict non-Catholic activity in the United States, no matter how numerous we may become. We have sincerely asserted that we have *no* such intention, and we have quoted statements of the highest ecclesiastical authority to show that *on principle* we can give such assurance. It is not merely because full freedom of religion would be better for us; it is also out of consideration for our non-Catholic fellow citizens. For, as Pope Pius XII explained, one reason for complete toleration (even though we had great numerical superiority) is "out of regard for

[16] *Ci riesce,* tr. *The American Ecclesiastical Review,* CXXX, 2 (Feb. 1954), 134. When we say that the Pope did not base toleration of error on mere *expediency,* we are taking this word in the sense of conduct that is based, not on principles, but on a selfish motive adapted to the circumstances of the occasion. The word admits of a wider and better sense—a course of action which adapts to the circumstances good moral principles that may override other principles in the interest of the greater common good. But it is best *not* to use the word in connection with the religious toleration advocated by the Church, since it is generally understood of mere opportunism. Cf. Connell, "Has Error any Rights," in *The American Ecclesiastical Review,* CXLII, 4 (April, 1960), 273-77.

those who in good conscience (though erroneous but invincibly so) are of different opinion."[17]

But I believe we should go further if any of our non-Catholic fellow citizens press this problem on us. Let us ask them to prove that *their* particular religious group would not restrict the constitutional rights of Catholics if they ever attained sufficient power. Have they any authoritative head who can give such assurance, similar to the assurance given by the Pope? If they attempt to prove it historically, they will encounter great difficulty from the fact that in our land Protestants vigorously persecuted Catholics when they had the numerical strength. Certainly, in pre-Revolutionary days there was no liberty of worship granted to Catholics in most of the colonies. And even after the United States came into existence and the Constitution gave full religious equality to all denominations on the *federal* level, there were some *states* that had discriminatory clauses in their constitutions against Catholics until well into the nineteenth century. This is a fact that is being forgotten today; but it should be remembered, especially by Catholics, when they are charged with attempts to limit the rights of other denominations. Actually, *Catholics* are the ones who can give greater assurance that they will never seek special preference or limit the freedom of others than can any other religious organization.

III

The foregoing, I believe represents both the Catholic principles and their application to American political life, according to the belief of all intelligent Catholics. If non-Catholics still continue to distrust us, we must not be too much concerned. We must expect to be misunderstood and denounced by some. It is a small price to pay for the privilege of the true faith.

In the course of the campaign a group of Catholic laymen expressed the wish that the policy of complete religious tolerance be extended to all countries of the world. On this point I wrote seventeen years ago: "A Catholic would not be inconsistent with any principle of his faith if he held that in the circumstances that prevail at the present time it would be the most feasible plan to have

[17] *The American Ecclesiastical Review*, CXXX, 2 (Feb. 1954), 137.

complete religious toleration throughout the entire world." But I went on to say that a Catholic could consistently promote such a plan, not because he regards all religions as equal but because "the most practical policy for the peace and well-being of mankind today is the universal elimination of all religious discrimination on the part of both Catholic and non-Catholic governments."[18] However, to attempt such a change might be imprudent, especially if it is inaugurated by Americans. For there seems to be an impression in other lands that Americans believe that what is "best for America" is always "best for the entire world." On the other hand, such a plan would include the abolition of discrimination against Catholics in the Scandinavian countries and the modification of the British constitution which now forbids a Catholic to sit on the throne of England. However, to repeat, there is no Catholic principle contrary to such a world-wide attempt.

I believe that the inauguration of our first Catholic President should give Catholics an occasion to scrutinize the political conduct of some of their co-religionists in public life and to face squarely the unfortunate situation of dishonest Catholics in politics. Of course, Catholics have no monopoly of crooked public officials; but there are many more than there should be, in view of the high moral standards of the Catholic religion. Why not make a real effort to force out of office men who profess the Catholic faith, go to Mass (and perhaps receive the sacraments occasionally) and yet are known publicly to sell jobs, get a cut on contracts, take bribes for tolerating crime, and steal directly from the public treasury?

The years that lie before the new President will be hard, and he will be called on to make many critical decisions—decisions that may determine the future of all mankind and not only of our own land. I believe that he will have recourse to God for guidance in humble prayer, and that in his public addresses he will frequently urge his fellow citizens to assist him by their prayers also. No better prayer could be recited for his intention than the majestic act of supplication, written by Archbishop Carroll, which has been recited in Catholic churches for 170 years, and will now be recited for the first time in behalf of a Chief Executive who is a Catholic:

[18] Connell, *Freedom of Worship* (Paulist Press, 1944), p. 13.

We pray Thee, O God of might, wisdom and justice, through Whom authority is rightly administered, laws are enacted and judgment decreed, assist with Thy holy spirit of counsel and fortitude the President of these United States, that his administration may be conducted in righteousness and be eminently useful to the people over whom he presides, by encouraging due respect for virtue and religion, by a faithful execution of the laws in justice and mercy, and by restraining vice and immorality.

FRANCIS J. CONNELL, C.SS.R.

The Catholic University of America
Washington, D. C.

WHY BROTHERS DON'T BECOME PRIESTS

"But, brother, why didn't you become a priest?" It's a familiar question to the ears of a brother, and he often wishes the answer to it were more generally understood. The questioner knows that the brother is neither an ordinary lay Catholic nor a priest. He belongs to a third class. But the question seems to imply that he would have done better to remain an ordinary Catholic or he should have become a priest. This third class apparently has shown up at the feast of esteemed vocations without a wedding garment.

The brother might begin to answer the question put to him by pointing out that he and the priest *both* have *special* vocations and both have very *different* vocations. Christ invites each of them to love Him in a different way. He offered the vocation of the brother to the rich young man: "If thou wilt be perfect, go sell what thou hast, . . . and come, follow Me."[1] He established quite another vocation when He instituted the priesthood at the Last Supper: ". . . do this in remembrance of Me."[2] It is clear that the vocations are different, and the brother doesn't become a priest precisely *because* they are different. The brother has something that the priest does not have. And the priest has something that the brother does not have.

DIFFERENT FROM THE LAY CATHOLIC

The brother is called to a higher state, to the greatest intensity of the general vocation which every Catholic has. Our Lord pointed out the commandments as this general vocation, the ordinary means of growing in love for God.[3] This is the vocation of all men. But our Lord signaled out the counsels as something special, something higher: "If thou wilt be *perfect*. . . ." Our Lord's invitation to the young man in the gospel was not to something really different from that given to all men, but to something more perfect, more specialized. It is to this that the brother is called. Let us look at just three points which make the religious brother different from the laity.

[1] *Matt.* 19:21.
[2] *Luke* 22:19.
[3] Cf. *Matt.* 19:17; *John* 14:15; *I John* 2:3; 3:24. 5:2; *II John* 6.

First of all, "that which distinguishes the privileged vocation is its anticipatory character of the final realities."[4] Complete possession of God in Heaven demands complete surrender of all worldly possessions, carnal pleasure, and self-will. Every Christian undergoes this dispossession at least at death. The religious anticipates it. He gives up now what others keep until death. Hence he can also anticipate now the more complete love and the more direct service of God which it allows. He does not await death to purify him for this more intimate participation in the life of charity. His life already resembles more closely the life of heaven where there will be no earthly possessions, no marriage or giving in marriage, no self-will. The lay Catholic, however, is still free to possess things, free to marry, free to determine his own career. The brother has sacrificed this freedom for the liberty of loving and serving God more directly.

Secondly, the brother is different because he has an obligation which ordinary Catholics do not have. He has taken upon himself the perpetual obligation to practice the special means pointed out by Christ to reach Him: poverty, celibate chastity, complete obedience (Can. 487). All Catholics perform some individual acts of these counsels from time to time. For example, all Christians give money to charity now and then. But they do not give all they have, and in each case they have the freedom to decide if they want to give away what they have or keep it. They can still act as owners. But the brother has taken upon himself the obligation to go all the way—to give everything once and for always. He can no longer act as owner of anything. He is using a more rigorous means to reach the same end as other Catholics.

Thirdly, the brother is different because he is a religious. Now every good Catholic can be said to be religious, but he is not *a* religious. In the words of St. Thomas, "although the name *religious* can be given to all in general who worship God, yet in a special way those are religious who consecrate their whole life to the Divine worship, by withdrawing from human affairs. . . . Such men subject themselves to man, not for man's sake but for God's sake. . . ."[5] The lay Catholic makes a career of his work

[4] Jean Beyer, S.J., "Théologie de la vocation," in *Cahiers de la Roseraie*, V (Belgium: L'Abbaye de Saint-Andre, 1956), 68.

[5] *II-II*, q. 81, art. 1, ad 5.

and tries to find God and serve Him in his work. On the other hand, the brother, so to speak, makes a career of serving God and tries to find his work in God. He is a religious because his business is God. By the acts proper to religion the brother "is directed to God alone."[6] It is a difference in emphasis.

So the brother is definitely different from the ordinary lay Catholic. He has given up things the lay Catholic still has, he has taken on a perpetual obligation that other Catholics do not have, and he has publicly professed that his career is to serve God. He is still in the same *kind* of vocation as any Catholic, but he is living it to an admirably more perfect degree. He is different from the laity because he has gone far ahead of the laity in the drastic means taken to love God.

DIFFERENT FROM THE PRIEST

The brother is not a priest either. But the difference is no longer a question of a higher degree of vocation. We can speak of degree only when things are of the same kind. The priest's vocation is in a different order altogether. Here again we will discuss only three points of difference.

In the first place, there is a different kind of consecration in the case of the brother and the priest. By his vows, the brother's life is consecrated to God so that his every action becomes an act of religion, his whole life becomes an act of cult. By ordination, certain actions of the priest are consecrated to the sacred ministry of Christ's Mystical Body. In the consecration of the brother, it is the gift of himself to God that stands in the foreground. In the consecration of the priest, the power and the dignity received are primary. "Strictly speaking, we cannot say that the priest *consecrates himself* to the Lord. It seems that, to express his situation, it would be better to say that it is the Lord who has consecrated the priest to Himself."[7] But the brother does consecrate himself to God. His vocation as a brother is to respond fully to the love of God by giving himself fully to God through the perfect practice of the evangelical counsels. The consecration of the brother is accomplished by an act of his will, publicly expressed and accepted

[6] *II-II*, q. 184, art. 8.

[7] Mgr. Richaud, *Y. a-t-il une spiritualité du clergé diocésain?* (Paris, 1944), p. 8.

by the Church. The consecration of the priest is accomplished by a sacrament, which completely surpasses man's own active powers.

A second difference lies in the *manner* in which the brother and the priest are called to sanctity. The obligation to strive for sanctity in the case of the brother is a direct, canonical one (Can. 593). It is the immediate result of his vows by which he consecrates himself to God.[8] The priesthood, on the other hand, involves no juridical obligation to strive for perfection. But there is a great moral obligation to sanctity which results from the "inward perfection . . . required in order that one exercise such acts (of his office) worthily."[9] Actually the priesthood "requires a greater inward holiness than that which is requisite for the religious state."[10] The difference here is not a matter of degree of sanctity to which the priest and brother are called, but the manner in which they are called. In both cases, there is a serious obligation to strive for sanctity. For the brother it is a direct, personal undertaking as a response to God's love, and it becomes for him the principal obligation of his vocation. For the priest it is a result of the sacred functions which he performs in Christ's name and is the secondary object of his vocation. "His perfection should spring less from the obligations he has undertaken than from the functions which have been conferred upon him. . . ."[11] The brother is called to make his life an act of religion by a complete surrender of himself to God through the practice of the evangelical counsels in the highest degree. The priest is called to share in the work of redemption by becoming a sacred instrument in Christ's own sacerdotal functions.

A final distinction that we will make concerns the different kind of power involved in the field of the apostolate. The apostolate is simply the redemptive work of Christ and the co-redemptive work of Mary. Christ is essentially priest, and therefore every action of His is sacerdotal, that is, redeeming and sanctifying. Any participation in Christ's redemptive work is in a broad sense sacerdotal, and Christ shares this activity with all the members of His Mystical Body. He bestows this participation by baptism. But the *official* responsibility and authority is vested in the hierarchy. The degree

[8] Beyer, *loc. cit.*, p. 75.
[9] *II-II*, q. 184, art. 6.
[10] *II-II*, q. 184, art. 8.
[11] Richaud, *op. cit.*, p. 9.

to which any Catholic participates in this official responsibility depends on the mandate of the Church which delegates authority to him. The brother's apostolate will usually be officially greater than that of the ordinary Catholic, though always outside the hierarchy. That he has an official mandate is certain. Pope Pius XII wrote to eight Congregations of teaching brothers: "We rejoice to know that these members are applying themselves with a zealous and energetic will to that office entrusted to them, which can most greatly aid the Church . . . and civil society itself."[12] The brother's power comes through delegation by the Church, and his efficacy depends on his own capacities and his sanctity.[13]

The sacramental and sacrificial power of the priest, however, is transmitted to him by the sacrament of holy orders, and his efficacy depends primarily upon the "sacramental effects—the power of order and the grace of the Holy Spirit."[14] This power is redemptive and mediational *ex opere operato,* Christ being the primary efficient cause. Here we encounter an action that is efficacious because of Christ alone, and is independent of the person of the priest. This is the unique dignity of the priest that no religious consecration can equal. It is something beyond delegation. Christ does not delegate his hypostatic power—He makes His priests one with Him in it.

HIS OWN PROPER VOCATION

We can now see better the relationship between the brotherhood and the priesthood. They are essentially different vocations. They are complementary, not opposed. Now in the order of salvation there are two movements: the movement of God's mercy toward men bestowing on them the means of salvation, and the movement of men toward God in response to His loving mercy. The priesthood essentially represents the first movement; the brotherhood, the second. The two complement each other in the complete mutual love between Christ and His Spouse, the Church.

[12] Pius XII, *Letter to the Procurators General of Eight Congregations of Teaching Brothers,* March 31, 1954 (in *Commentarium Pro Religiosis,* XXXIII [1954], 153).

[13] Cf. Discourse of Pius XII to the Second World Congress for the Lay Apostolate, October 5, 1957.

[14] Pius XII, *Sacramentum Ordinis,* 1947.

Which is the greater vocation? There is no categorical answer, because the two vocations are in different orders. It is like trying to compare sound with color—it all depends on the point of view. Only speculative answers are possible. Before we give some of these, it would be good to recall that from the practical point of view, our greatness in heaven will depend on one thing—the *love* with which we have fulfilled our vocation on earth, whether it be as brother, priest, king, or beggar. This love does not necessarily follow the external form of vocation. How many kings fulfill their vocation with the charity of a St. Joseph Benedict Labre? And how many priests serve God in their ministry with the love of a Brother Alphonse Rodriguez?

From a speculative point of view, however, one vocation is greater than another, depending on the basis of comparison. Here we must follow the principle laid down by St. Thomas: "When we compare things on the point of supereminence, we look not at that in which they agree, but at that wherein they differ."[15] Now from the point of view of the two movements in the economy of salvation spoken of above, we can say that the *priesthood* is greater as it embraces the movement of God to man. It is essential in that plan of redemption chosen by Divine Wisdom. It best expresses God's infinite love for man. And we can say that the *brotherhood* is greater as it involves a personal and canonical response of man to God. It is necessary to "fill up" the perfection and love wanting in the Mystical Body of Christ. It best expresses man's love for God.

If greatness is based on the *objective* value of the gift involved, the priesthood is obviously greater. No human gift can equal the sacramental character bestowed by God on His priests. The priesthood does involve greater dignity and power because of the excellence of the divine gift. The priest is called to receive, and what he receives is beyond the value of even his own person. But if greatness is based on the *subjective* generosity involved on the part of man, in itself the brother's vocation takes precedence. It is a *state* of utter self-donation to God. The brother deliberately chooses the part of lesser dignity and power. He is asked to give, and what he gives is the utmost that man is capable of giving. He makes the sacrifice of his whole being and for his whole life.

[15] *II-II*, q. 184, art. 8.

If our inquirer now sees that the vocations of the brother and the priest are quite different, he might still put the same question to the brother in a different—and a more difficult—way: "All right, so the religious and the priest have different vocations. But they are complementary vocations. Then why don't you be a *religious priest?*"

Now while it is true that the religious priest combines in his vocation the religious life of the brother and the sacerdotal life of the priest, we must recognize that this combination forms a definite pattern of life and of service to the Mystical Body that will not fulfill all its needs. As a priest, one is ordained to the ministry "to serve men in what concerns the worship of God."[16] Therefore, there is a certain type of work to which he is ordained by his sacerdotal vocation. If this essential work should ever be in danger of becoming something secondary for any priest because of other pressing needs, then there would be need, not for more religious *priests,* but of religious *brothers* who are called by vocation to such non-ministerial work. And, to be truthful, such a need has long existed. The apostles arrived at a similar conclusion in the early Church, when they were so pressed by the needs of distributing food that they could not devote themselves fully to the ministry. They chose seven deacons who would free the apostles for their proper work. As a result, "God's word continued to spread, and the number of disciples increased greatly in Jerusalem."[17] The brother may thus be understood as the safeguard of the primacy of the *ministry* as the vocational work of the priest.

Since the priest's primary work is to offer sacrifice, to preach, to administer the sacraments, not all brothers will have the natural attraction needed for this work: "God deals with us according to our nature. We recognize this in every other walk of life, so why should we expect something different in the priesthood or religious life?"[18] Just as we do not expect the outdoor type to become a violinist, neither should we expect a brother to be ordained when he has no inclination to the special work of the ministry. A vocation, like every other grace, builds on nature. Some natures

[16] *Heb.* 5:1.

[17] Cf. *Acts* 6:1-7.

[18] Godfrey, Poage, C.P., *Recruiting for Christ* (Milwaukee: Bruce, 1950), p. 28.

are well disposed for the religious life, but not for the ministry. I would think the opposite is also true. By his religious profession as such, the brother is not destined to any particular work in the Mystical Body. He has open before him a great variety of works in which he can live his vows fully. The ministry is only one of the works among them. The brothers themselves tell us that they "have deliberately offered to God the sacrifice of the spiritual privileges of the priest and of the sacerdotal dignity, in order to concentrate their whole activity on an exclusive apostolate" other than the ministry.[19] Pope Pius XII corroborates this when he says that the Congregations of religious brothers, "although composed almost entirely of those who, by a special call from God, renounce the sacerdotal dignity and those consolations arising from it, are held in great honor in the Church. . . . Let no one esteem less the members of these Congregations because of the fact that they do not ascend to the priesthood, nor think that their apostolate is for that reason less fruitful."[20]

St. Paul also gives us an answer—not an argument that results from reasoning, but an insight that comes from prayer: "There is a distribution of gifts, but the same Spirit distributes them. There is a distribution of ministrations, but it is the same Lord to whom we minister. There is a distribution of activities, but it is the same God who activates them all in everyone. The manifestation of the Spirit is given to each individual for the common good. . . . It is one and the same Spirit who is active in all these gifts, *which He distributes just as He wishes.*"[21] And St. Paul goes on to show that we cannot have a body at all if the parts are exactly the same. The religious life of the brother can be fully realized in teaching mathematics, or nursing, or working in the fields. The life of the religious priest, on the other hand, should be centered first of all in the Mass and the ministry. Teaching algebra or nursing should never be his specialty except by accidental circumstances. We must be careful not to limit the distributions of the Spirit by wanting them all to have a sacerdotal character.

[19] *Letter of the Procurators General of Eight Congregations of Teaching Brothers to Pius XII,* October 15, 1953 (in *Commentarium Pro Religiosis,* XXXIII [1954], 151).

[20] Pius XII, *Letter to Procurators General . . . , loc. cit.,* p. 154.

[21] *I Cor.* 12:4-7, 11.

The brother realizes that he has a vocation proper to himself. He recognizes the important fact that God gives the vocation, and that vocation is a question of the kind of grace God gives, not of what we choose. He knows that God gave him this particular vocation because He was moved to it by His infinite Love and Wisdom. To wish that it were different or in some way greater would be mere jealousy. The brother loves God's will in the only way anyone can really love it—as it is.

To be disappointed in a brother because he is "only" a brother is to judge his vocation by what we think he could receive rather than by what God has chosen to give. When we judge his vocation according to its own standards, as a call to the greatest state of generosity, we cannot but rejoice intensely. We never think of his vocation as "less important," because love of God is the most important task of the Mystical Body. Our esteem for his vocation is as great as our esteem for man's gift of himself to God.

The brother views his own vocation and that of the priest as God views them. God gave different vocations because He wished to bestow greater perfection on His Mystical Body: "The Church derives a certain beauty from the variety of states."[22] God loves them both infinitely, because He sees them in their relation to the complete perfection of His Church. The brother invites us to say with St. Augustine: "I did not now long for the better things, because I conceived of the whole: and with a sounder judgment I apprehended that the things above were better than the things below, but all together was better than those above by themselves."[23]

QUENTIN HACKENEWERTH, S.M.

Marianist Seminary
Fribourg, Switzerland

[22] *II-II*, q. 184, art. 4.
[23] St. Augustine, *Confessions*, Book 7, chap. 13.

ARE NON-CATHOLIC MARRIAGES STILL VALID?

I

Do all or most modern couples seriously intend to bind themselves to one another by a permanent indissoluble bond? If not, then, how many of their marriages are really valid?[1]

For validity, it is generally agreed, there must be a mutual giving that is "perpetual and exclusive." But a noted sociologist writes that young people today "half consciously realize that if their early marriage does not work out, they can readily get a divorce or an annulment and try again."[2] At the same time divorcees are becoming increasingly acceptable; so much so that in his comprehensive work, *After Divorce,* William Goode is able to report "a gradually increasing feeling on the part of friends of the divorcee that he or she 'deserves a break.' That is to say, he or she deserves a spouse and a good marriage."[3] Finally, as a most recent and notorious witness to the changing mores of contemporary society, there is a Baptist Minister, political candidate for Justice of the Peace in Las Vegas, who is quoted as saying: "Neither marriage nor divorce is anything to get excited about in Las Vegas. You can get either one in a matter of minutes although it does cost about 50 times as much to shake a wife as to get one."[4]

With divorce and remarriage so thoroughly accepted and institutionalized, is it still realistic to presume, with the Code of Canon Law, that all marriages are valid unless the contrary be proved? The question can be asked with even more insistence about Negroes, some pastors reporting that because of previous

[1] This article is submitted with the fond hope that, although it will not settle this important problem, it may at least stimulate further discussion. Comments on this general approach would, therefore, be most helpful in the attempt to reach a fully satisfactory conclusion.

[2] Kingsley Davis, "Early Marriage Trend," *What's New,* No. 207 (Fall, 1958), p. 4.

[3] William J. Goode, *After Divorce* (Glencoe, Illinois: The Free Press, 1956), p. 214.

[4] "Big Vegas Row Over Oft-Wed Pastor," *San Francisco Chronicle* (Aug. 27, 1960), p. 7.

"marriages" they are unable to receive into the Church as many as 40 per cent of the Negroes who complete instruction courses in the Faith. Individual priests have even suggested that for these would-be converts the presupposition in law should be not in favor of the validity of a previous marriage bond but in favor ot its *invalidity*.

In the hope of shedding a little light on this somewhat difficult and obscure question, the writer (in line with his job as a sociologist) set out to test empirically just how many non-Catholic marriages involve "absolute consent," and how many some kind of a "trial consent."

By a stroke of unexpected good fortune a private office was available just across from the Marriage License Bureau in the City Hall of a large mid-western city. It was possible, therefore, to interview couples within a few days of their marriage. The time element here was important for the investigation was concerned with the couples operative intention *during* the marriage contract itself. It seemed safe to assume that their intention when actually getting a license could be counted on to persist unchanged until the time of the actual ceremony.

The technical results of this investigation are summarized later on in this article. In due time they will be published elsewhere in greater detail. The main empirical fact, however, is quite simple: 80 per cent answered a question one way, 20 per cent another way. But the significance of these answers for moral theology and for the marriage courts depends altogether on the theoretical presuppositions that guided the construction of the interview schedule. Were the right questions asked? And how should the answers be interpreted? It is this especially that needs to be brought out into the light, discussed and subjected to further critical comment.

Instead of dealing at once with principles and consequences, it might be well to record some of the devious considerations and illustrative examples that led to them. Such an approach, it is hoped, may, by giving a more rounded view of the investigation, help readers to discover and point out possible flaws in the final conclusions.

BASIC CONDITIONS FOR VALID CONSENT

The following discussion is concerned primarily with the *substantive* question of whether a given marriage is valid or not, and

only secondarily with the *procedural* question of whether or not the invalidity can be established in the courts.

Basic conditions for the validity of all marriages have been neatly summarized in the Code of Canon Law. For easy reference it may be useful to group together in one place the relevant canons with their more operative words underlined:

Can. 1013, 2. *Essentiales* matrimonii *proprietates sunt unitas ac indissolubilitas,* quae in matrimonio Christiano peculiarem obtinent firmitatem ratione sacramenti.

Can. 1081, 2. *Consensus matrimonialis* est actus voluntatis quo utraque pars tradit et acceptat *jus in corpus perpetuum et exclusivum,* in ordine ad actus per se aptos ad prolis generationem.

Can. 1084. *Simplex error* circa matrimonii unitatem vel indissolubilitatem aut sacramentalem dignitatem, etsi det causam contractui, *non vitiat consensum* matrimonialem.

Can. 1086, 2. At si alterutra vel utraque pars *positivo voluntatis actu excludat* matrimonium ipsum, aut omne jus ad conjugalem actum, vel *essentialem aliquam matrimonii proprietatem, invalide contrahit.*

Can. 1092. Conditio semel apposita et non revocata: . . . 2. Si de futuro contra matrimonii substantiam, illud reddit invalidum.

These canons claim to be more than positive laws creating and setting down conditions for the valid reception of a sacrament. They claim, rather, to give formal expression to basic psychological conditions of valid consent.[5] If it could be shown, therefore, that one or more of these conditions do *not* apply, the Church would want to revise or abolish the regulation.

The extrinsic authority of the Code is, of course, irrelevant to a discussion of this kind. But in order to start somewhere, and since no one in the Church really questions their validity, all the principles stated above, *with the exception of those in Canon 1084,* will be accepted without further proof.

BARRIERS TO VALID MARRIAGE

To summarize: For a marriage to be valid it must be constituted by "an act of the will in which each party gives and accepts rights that are perpetual and exclusive. . . ."[6]

[5] Cf. Frank J. Sheed, *Nullity of Marriage* (New York: Sheed and Ward, 1959).

[6] Can. 1081, 2.

But since a positive commitment of this kind is rather difficult to establish, it is more convenient to follow the lead of the Code and proceed negatively, investigating whatever might *destroy* valid consent:

(1) Marriages are certainly invalid if "one of the parties *by a positive act of the will excludes . . . some essential property* of Matrimony."[7] (Since American mores do not at the moment sanction the building or staffing of harems, the subject of unity can be passed over in favor of a longer discussion about indissolubility.)

(2) But might there not also be an invalidating factor if an essential property of matrimony were excluded by something *less* than "a positive act of the will"? How many marriages really escape the corrosive effects of an almost universal *acceptance* of divorce? Does the following excerpt from a personal letter give an accurate description of the situation?

> In a democracy which elects its own legislators and can turn them out again when it feels like it, it is evident that the laws express the mind of the people. . . . In every one of the forty-nine States there is a law making marriage terminable on all sorts of grounds; and it would be simply derisory to talk of a movement to abolish divorce in any one of them. . . . The American people do not believe in the indissolubility of marriage. Therefore, in regard to any given marriage, the presumption is that the parties did not mean marriage as the Church understands it.

These two possible invalidating factors cannot be analyzed apart from one another, but as far as possible the formal treatment of each will be kept separate. The first task must be to discover how many people contract marriage with a *positive act of the will* that precludes validity, and how many get married without this invalidating condition. Only after this has been done, and with newly-clarified principles as guides, will it be feasible to discuss (in Part II) those marriages that have been entered into with less than a positive demur, but under conditions of simple error.

In what follows the word "commitment" will be used for what the Code refers to when it says that "marriage" consent is *an act of the will. . . .*"[8] The word was chosen to center attention on the fact that the will is a rational appetite and that its motions cannot

[7] Can. 1086, 2.

[8] Can. 1081, 2.

be analyzed apart from those of intellect. Hence "commitment" will refer to both the cognitive and the volitive elements that must be present in a valid marriage contract.

In any personal commitment—specifically in that of marriage—there exists: (1) a fundamental *awareness* of what the individual expects to achieve, and (2) a desire of this goal, a basic *willingness* for it and for all that it may imply.

GOALS OF SOCIOLOGICAL TESTING

A welcome result of any sociological investigation of marriage consent would be a chart with respondents neatly separated into two clear categories:

(1) Those who commit themselves *unreservedly to marriage*—intending to share a life in common, accepting in advance all that such a commitment involves.

(2) Those who are committing themselves *only to a trial* of living together as husband and wife—intending, of course, to work hard for stability and permanence, but consciously reserving the right to try again if "forced by circumstances beyond their control."

Invariably the actual wording of the marriage ceremony still refers to perpetual commitment, "until death do us part."[9] But words taken alone are deceptive. What do they mean to the individual? Are they understood quite literally? Or are they accepted as mere poetry, as beautiful relics of the past but hardly relevant to the no-nonsense conditions of modern life?

Such questions can be answered only by a skillfully devised questionnaire or through personal interviewing. The most obvious questions might be these: "Do you want to be united by an indissoluble bond, or would you prefer to keep open the possibility of divorce and remarriage?" "Are you committing yourself to marriage or to a trial-at-marriage?"

But so phrased, the situation is impossible. For how many engaged couples are willing to admit even to themselves that they are just making a trial of marriage, that they do not have enough

[9] There are three magistrates who officiate at about 95 per cent of all civil marriages in this one mid-western city. Each of them reports using words that express perpetual commitment. One was given the Catholic *Rituale* in English. He liked it so much that in his court he uses the whole Catholic ceremony for mixed marriages, changing nothing!

love and confidence to bind themselves with an absolute commitment? A frank answer to flat questions of this kind simply cannot be expected.

Obviously there was needed an indirect approach that would reveal something of a person's intentions without generating unmanageable guilt and consequent resistance.

After many a false start, the following question was composed and inserted into the most relaxing section of the interview program—at a time, incidentally, when individuals were being interviewed separately while their partners waited in another room:

> I suppose you're a little nervous and scared now at the last moment —you ought to be; just about everyone else is (pause a moment for confirmation).
>
> Tell me: When you feel scared (when you wake up at night wondering), does this thought occur to you: "Well, we love each other; there's really no sense in putting the marriage off any longer"? (Pause for confirmation.)
>
> Now does this other thought also occur—I want to know if you think of it often, or just sometimes, or perhaps you haven't thought of it at all—"I'm sure it will work out well; but if it doesn't, if something goes all wrong, then we *can* get a divorce and try again"?
>
> Does this thought occur *often,* or just *sometimes,* or perhaps you *haven't even thought of it?*

Asked in a friendly, casual tone, the question almost implies that "often" or "sometimes" is a common reply—one to be expected in view of the tensions and uncertainties of marriage. Individuals who answered in the affirmative did so without serious guilt reactions. And those who answered negatively frequently showed expressions of seemingly genuine surprise—surprise, it seemed, that these thoughts should occur to others but not to themselves. "I guess I just never thought of it," they answered, or "That just didn't occur to me," or "I can't say I ever thought of it that way."

After the removal of all Catholics from the sample, there remained only 80 respondents. But these had been chosen as much as possible at random, in spite of the time losses that such random selection involved. The sample, therefore, was fully large enough statistically to disprove, at least in one locality, the rumored wide-

spread existence of mere trial commitment to marriage. And there is little reason for thinking that the conditions affecting consent in one mid-western city differ in any notable way from those in other populous sections of the country—excluding, of course, places like Reno and Miami with their high concentration of marriage mills.[10]

Answers to this key question of whether or not a person had *thought about* divorce and remarriage in connection with his coming marriage revealed that at least 64 individuals (or 80 per cent of the sample) had entertained *no* such thoughts.

It should be added that these same 64 people were not walking around in a Hollywood-type daze. In general, whatever they said was marked by an almost complete absence of starry-eyed "romance." They were realistically minded young men and women of every social class and condition—men who explained their hopes for a successful marriage "because we like the same things," "because we can talk about our problems and not just get mad," or "because I've been around and really know what I want"—and girls who valued their fiancés for such down-to-earth qualities as "he doesn't drink," "he's considerate," or "we both like children."

True, beyond these commonplace considerations they showed little real insight into their own characters, or into the nature of the demands that marriage would soon be making on them. Still, respondents who said that the thought of divorce and remarriage in their own lives had just not occurred meant what they said quite literally. They were reporting a fact of experience, and they saw no reason to invest it with much more meaning than the other facts they had already reported about their age, education, religion, length of engagement, etc.

The remaining 16 people (or 20 per cent of the sample) admitted that the idea of possible divorce and remarriage had at least occurred to them. But one person spoke of it as a kind of bad thought that he tried to get out of his mind whenever it appeared. And a girl who answered that the thought had occurred "sometimes" added that for herself at least, she would never get married again no matter what happened.

[10] Cf. S.C.S.O. Promont. Bonae Spei, 22 jul. 1840, *Codicis Iuris Canonici Fontes*, iv, n. 883.

Unfortunately the questions asked simply did not reveal what was going on in the minds of individuals in this second category. Though for most of them, divorce from *this* marriage partner seemed to be such an unmixed evil that they should hardly be classified as *wanting* to keep the possibility of remarriage open for themselves.

This group, therefore, cannot be labeled: "Couples who are committing themselves only to a trial." Instead they have to be described as: "Individuals *perhaps or possibly* committing themselves only to a trial of marriage."

NO THOUGHT OF TRIAL COMMITMENT

The interview schedule was concerned primarily with an intellectual *awareness* on the part of engaged couples; it did not probe *directly* the set of their *wills*. And no effective approach has yet been suggested that promises direct answers to this second and more significant question—certainly no approach that is both unambiguous and devoid of threat to the respondent's ego.

Sooner or later, however, this further question has to be tackled. But for the present the 80 per cent of whom there is definite and unequivocal knowledge are sufficient for the purposes of this article. This 80 per cent—and the real figure, again, would probably be over 90 per cent were it possible to ask more penetrating questions of the others—had not even considered divorce and remarriage in connection with their own forthcoming marriage.[11] And how could they have made a positive act of the will against an eventuality of which they were not aware?

To summarize and repeat this argument: Without specific thinking on the subject these people were simply in no condition to make a "positive act of the will . . . against the substance of marriage." True, they were all aware that *others* are immature, and that *others* enter upon hasty marriages which they come to regret later. But not so themselves. Mature beyond their years, sure of

[11] The following more detailed breakdown of the figures can be misleading because of the small sample size and the consequent possibility of chance error: Those possibly entering into an invalid marriage—though not probably doing so—compose 20 per cent of the total sample; 13 per cent of the Whites, against 29 per cent of the Negroes; and only 10 per cent of the college educated, against 26 per cent of the others.

their own resources and confident in their partners, no need for them to worry about the future and plan for—or guard against—possible shipwreck.

One conclusion, at least, seems to be reasonably clear: A considerable change will still have to take place in this country before insufficient consent establishes any presupposition in law against the validity of non-Catholic marriages.

But this conclusion holds only on the supposition that a *mere speculative* acceptance of divorce and remarriage does not destroy the minimum that is required for valid consent, and that a valid marriage can be contracted with very little explicit consideration of permanence. In other words, this conclusion in favor of validity holds *only if* the error principle set down in canon 1084 also holds.[12]

The following section, therefore, will be devoted to an historical and philosophical consideration of simple error.

(To be continued.)

PAUL HILSDALE, S.J.

Ryan Preparatory College
Fresno, California

[12] A final counter-argument should perhaps be noted: The figures in this article are for individuals not for couples, so that the insufficient consent of five individuals could, conceivably, invalidate marriage for ten. This observation may have special significance for Negroes, where women outnumber men in the category of "possibly trial commitment." Actually 6 out of 15, or 40 per cent of the Negro women, fell into this possibly trial category. This fact further emphasizes the necessity of discovering some way of determining more accurately how many of them contracted an actually trial marriage.

THE TEACHING OF ST. THOMAS AQUINAS IN REGARD TO THE APOSTLES

St. Paul in his Epistle to the Ephesians addresses beautiful words to those who have embraced the faith of Christ and entered the Church instituted by Him, the Church which Paul and the Apostles established so widely and so firmly among the Gentiles.[1] The Doctor of the Gentiles tells his Ephesian converts that they are now not guests in the house of the Lord but members, not strangers in the city of God but full citizens. Although constituting the house of God, the new Christians have, of course, been built upon the Apostles and the Prophets, upon their teaching and faith, which in turn has its explanation and strength solely from its reference to Christ. These men of God preached not themselves but only Christ, the principal foundation of all salutary truth and revelation. For this reason the teaching of both the Old and New Testaments is necessary: that of the Prophets who foretold the future coming of the Messias, that of the Apostles who preached the fact of His redemptive advent—the one truth of Christ crucified for the salvation of all.

Our interest is drawn to the role of the Apostles themselves in the economy of salvation and in the mission of Christ. It was through them that the Messias chose to communicate and to spread His saving truth both to all the children of Israel and to the far greater multitude of those sitting in darkness and the shadow of death. Through them He wished to govern the faithful who would strive for sanctification and salvation, and by them He desired to continue in an unbloody manner His sacrifice on the Cross together with the bestowal of His graces and blessings. These men were in a special way singled out by the Savior to be the intimate recipients of His designs for mankind, the last to whom Almighty God would communicate His revelation for the human race.[2] The Apostles have always been the giants of the Christian faith and revelation, whose stature is never again to be equalled in the course of time. In them the power of Christ has been clearly shown, since He chose these weak and insignificant men and made them into

[1] *Eph.*, 2: 20-22. [2] *Denz.*, 783, 2021.

vessels of election and founders of the Church He instituted, outside of which there is no salvation.

We shall examine here what St. Thomas Aquinas has written concerning the Apostles. The Angelic Doctor wrote no treatise on the Apostles, but he referred to them in many of his writings and stated their role, their qualities, their gifts. It is thus possible to construct the outline of St. Thomas' *apostolology* or theology of the Apostles.

An "apostle" is one who is sent.[3] He is sent by one having authority and something to communicate. The few men whom Christ selected were sent by Him to teach all nations, to announce to all peoples without distinction the glad tidings of salvation through Christ. But Christ Himself was also One sent, the chief messenger sent by the Father to fulfill the divine promise of redemption made to mankind. Thus the principal apostle of the human race is Christ the Savior; the Twelve are secondary apostles.[4]

The Master said to His Apostles: "As the Father has sent me, so I also send you." [5] With this mandate they were sent forth into the world, sent out of the same love and with the same fullness of authority as Christ Himself, taking His place, as it were.[6] For this reason the dignity of Apostles of Jesus Christ is without peer in the Church.[7] The chosen disciples would always be worthy bearers of their apostolic commission so long as they remained in His love and grace.[8]

The Apostles were not exceptional or outstanding men before they were chosen by Christ to follow Him. They were simple men[9] and by worldly standards of no account, yet they were to be filled by Christ with spiritual greatness.[10] They were called to the apostolate not from any merits of their own, but rather by the grace of God.[11] Yet, they were to be commended because they had left all

[3] *Ad. Rom.*, c. 1, lect. 1; *II ad Cor.*, c. 1, lect. 1; *Ad Hebr.*, c. 3, lect. 1.
[4] *Ad Rom.*, c. 1, lect. 4; *Ad Hebr.*, c. 3, lect. 1.
[5] *John*, 20:21.
[6] *I ad Cor.*, c. 1, lect. 1.
[7] *Ad. Rom.*, c. 1, lect. 1.
[8] *Ibid.*, lect. 4.
[9] *In Matth.*, c. 4, lect. 2; *In Ps.*, 8:2.
[10] *In Joan.*, c. 1, lect. 1.
[11] *Ad Rom.*, c. 1, lect. 4; *II ad Cor.*, c. 4, lect. 1; *Ad Eph.*, c. 1, lect. 1; *In Matth.*, c. 4, lect. 2.

things to follow Christ without having heretofore witnessed any miracles.[12] They had responded with dispatch to Christ's invitation to come and follow Him; they abandoned all that they had and dedicated themselves entirely to Him.[13] This voluntary and complete association with Christ in His mission is the explanation of their excellence. For, as St. Thomas comments, to be God's co-operator is man's greatest dignity, and to be so enlightened as to enlighten others is to fulfill this dignity most clearly.[14]

Why Christ selected from among His disciples only twelve in number to be the intimate associates of His purpose on earth can only be surmised from the fittingness of the selection. St. Thomas makes one suggestion in his comments on St. John's Gospel. The fragments from the miraculous multiplication of loaves which were collected from all parts of the crowd filled twelve baskets. Similarly, the twelve Apostles—despised by the world but filled with spiritual riches—were by their preaching to gather all men from the four corners of the earth into the faith.[15]

Moreover, the manner of Christ's choice was not without its mystical allusions. The Apostles were generally called in twos, including brother combinations, as God had done in the Old Testament, e.g., Aaron and Moses. They were later sent out to preach in twos, to signify spiritual charity which is stronger when it is founded on nature. The very names of those called by the Master were mystically meaningful. St. Thomas notes a few. The first three names recorded in Matthew reflect the vocation of the preacher: Simon—obedient one (to be able to draw others to obedience), Peter— discerning one (to know how to instruct others; therefore, prudence), Andrew—courageous (to withstand threats fearlessly). The next two descriptions are of James the Great—supplanter (the virtue of justice), and of John—virginity (the virtue of temperance), both of whom showed great piety toward their father Zebedee.[16]

Of the group of disciples that made up the original society of Jesus the Apostles were the most distinguished.[17] This was due,

[12] *III*, q. 43, art. 3, ad 3.
[13] *In Matth.*, c. 4, lect. 2.
[14] *Ibid.*
[15] *In Joan.*, c. 6, lect. 1; lect. 8.
[16] *In Matth.*, c. 4, lect. 2.
[17] *In Joan.*, c. 1, lect. 15; *II ad Cor.*, c. 1, lect. 1.

of course, to their vocation, which St. Thomas points out was threefold: they were called to intimacy with Christ; to the discipleship; and to a total adherence to Christ.[18] Or, as he elsewhere puts it: to a knowledge, that is, an intimacy with Christ, and faith; to their office of fishers of men; and to the apostolate to which they were perfectly dedicated.[19] Their vocation was thus to be ministers of God in the governance of His people, in their sanctification through dispensing the sacraments of grace and by converting men back to God and to salvation through their ministry and preaching.[20] St. Thomas speaks of two calls of the Apostles, the first to an intimacy or familiarity with Christ, and the final call to discipleship when they left all things to follow Him.[21]

APOSTLES AND THE CHURCH

The vocation of the Apostles was inseparably connected with the building up of the Mystical Body of Christ. They were the instruments used to bring men into obedience to the faith, not merely the Jews but also the Gentiles. St. Paul in a special way exemplified this mission. The Apostles spoke in the name and with the full authority of Christ and labored for His sake. Consequently, since by the command of Christ they were sent to all peoples, these latter were subject to the power and the authority of their apostolate.[22]

Thus the apostolic dignity is supreme in the Church.[23] Being alone selected by Christ to go forth in His name and entrusted with the special care of His flock, the Apostles are the bases of the Church, the foundation of the entire edifice created by Christ.[24] "The Apostles and their successors are God's vicars in governing the Church which is built on faith and the sacraments of faith."[25] The seventy-two disciples of the Lord were commissioned secondarily by the Master; and priests, who are their successors, exer-

[18] *In Matth.*, c. 1, lect. 2.
[19] *In Joan.*, c. 1, lect. 15.
[20] *II ad Cor.*, prol.
[21] *In Matth.*, c. 4, lect. 2.
[22] *Ad Rom.*, c. 1, lect. 1.
[23] *Ibid.*
[24] *IV Sent.*, d. 7, art. 1, qu. 1, ad 1; *De verit.*, q. 24, art. 9, ad 2.
[25] *III*, q. 64, art. 2, ad 3.

cise their mission under the bishops.[26] As a gloss on Romans 8:23 explains:

> The state of the New Law is subject to change with regard to various places, times, and persons, according as the grace of the Holy Spirit dwells in man more or less perfectly. Nevertheless, we are not to look forward to a state wherein man is to possess the grace of the Holy Spirit more perfectly than he has possessed it hitherto, especially the Apostles who "received the first fruits of the Spirit," that is, "sooner and more abundantly than others."[27]

St. Thomas develops this theme still further throughout his writings. For him the Apostles hold a rank in grace and glory immediately after Christ and His Blessed Mother, and thus above all the Saints. The blood of the Savior wrought redemption and justification in their souls more profusedly than in any other. This was due not to any merits of the apostolic band, but solely to the ordination of God who endowed them for a special dignity and role to which they were called: that they might restore all things in Christ. They were the first fruits of the Spirit received on Pentecost, first both in time and measure of grace. Now the Holy Spirit always provides His Church with good pastors. Such was eminently the case with the Apostles who were the supreme pastors placed over the Church. The singular graces which enveloped them shone most clearly in their wisdom, that is, in their knowledge of divine things, particularly of the Incarnation, and in their prudence in instructing men in the faith and revelation, and in directing their lives to holiness.[28]

The greatness of the effects of divine grace in the Apostles argues to a supereminent abundance of grace in them, being, as they were, the first fruits from among the believers.[29] "He summoned His disciples; and from these He chose twelve, whom He also named apostles."[30] These Twelve were privileged to receive the gifts of Christ Himself: fulness of grace and wisdom regarding the revealed mysteries and eloquence in announcing them, together with the

[26] *II ad Cor.*, c. 1, lect. 1; *III*, q. 67, art. 2, ad 1.
[27] *I-II*, q. 106, art. 4; *Ad Ephes.*, c. 1, lect. 1; *Ad Rom.*, c. 1, lect. 4.
[28] *Ad Ephes.*, c. 1, lect. 3-4.
[29] *Ibid.*, lect. 6.
[30] *Luke*, 6:13.

prerogative of authority and power over the Master's flock.[31] The text of the Angelic Doctor on the primacy of the Apostles among the saints of God is an adequate expression of his thought:

> The Apostles, as more abounding in the Holy Spirit, are to be preferred above all the other saints, whatever the prerogative that shines forth in them—virginity, or doctrine, or martyrdom. But one might say that certain saints endured greater torments, and greater austerities for Christ than did the Apostles. But it should be realized that the greatness of merit principally and with respect to essential reward is considered according to charity. For essential reward consists in the joy one has of God. It is clear, however, that one more enjoys God the more one loves Him. Wherefore the Lord promises the blessed vision to the one who loves Him (*John* 14). . . . But as to the amount of deeds, man merits accidental reward, which is the joy from such deeds. Thus the Apostles performed the deeds they did from a greater charity whence they had a heart to do greater things if it were opportune. Yet if someone should say: one can just try to have equal charity with the Apostles, it can be said that man's charity is not from himself but from the grace of God, which is given to each man according to the measure of the giving of Christ, as is stated in *Ephes.* 4.
>
> However, He gives to each one the grace proportioned to that for which he is chosen, just as to Christ as man was given the most excellent grace, because He was chosen for this, that His human nature be assumed into union with the divine person, and after Him the Blessed Mary has the greatest grace, who was chosen to be the mother of Christ. Among the rest, however, the Apostles were chosen for the greater dignity, namely, that receiving from Christ Himself immediately, they might hand down to others those things which pertain to salvation, and thus the Church would be in a certain manner founded upon them, according to *Apoc.* 21: "And the wall of the city has twelve foundation stones, and on them twelve names of the twelve apostles of the Lamb." And thus it is said in *I Cor.* 12: "And God indeed has placed some in the Church, first apostles." And therefore God bestowed on them above the rest more abundant grace.[32]

Endowed so fully with grace by the Holy Spirit on Pentecost to fit them for their great office in the Church, it was fitting also that they always remain worthy and faithful ministers of Christ. Thus, so that they might never fall from the state of habitual grace,

[31] *Ad Ephes.*, c. 4, lect. 4.
[32] *Ad Rom.*, c. 8, lect. 5; cf. c. 11, lect. 3.

the Apostles were granted the special privilege of confirmation in grace.[33] In their case it meant that *de facto* they would not sin. However, this great gift preserved the Apostles only from falling into mortal sins; they were still liable to sin venially from human frailty,[34] for, "no matter how perfect a man is, he still needs to be further perfected and he contracts some uncleanesses."[35]

The above described perfection of the Apostles may be objected to in two ways: the eulogy of Our Lord of John the Baptist, and the case of the martyrs. Our Lord had clearly stated:

> But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. . . . Amen I say to you, among those born of woman there has not risen a greater than John the Baptist; yet the least in the kingdom of heaven is greater than he.[36]

In view of the supreme position and role of the Apostles as described by St. Thomas, how then are these words to be understood that no man has risen greater than the Baptist? St. Thomas answers the difficulty in several ways. John the Baptist came to prepare the way for the advent of Christ Himself. This he did by gathering the people together to be baptized and by preaching to those assembled the imminent appearance of the Messias, thus foreshadowing the baptism of Christ. [37] Now to baptize is not so great an office as to evangelize, which was the work of the Apostles as ministers of Christ. "Are the Apostles then greater than John?" St. Thomas queries. "Not in merit but in office in the New Testament. And according to this sense it is said below *Matt.* 11:11: 'the least in the kingdom of heaven is greater than he.'"[38]

The Baptist was called to a greater office than all of the previous precursors of the Old Testament; he was their superior in excellence and favor.[39] All the prophecies concerning Christ began to be fulfilled in the preaching of John who stood in between the two Testaments. He was sent before Christ yet as though sent together with Christ. He was the angel of preparation mentioned in *Malachy*

[33] *De verit.*, q. 24, art. 9, ad 2.
[34] *Ad Gal.*, c. 2, lect. 3; *De malo*, q. 7, art. 7, ad 8; *III Sent.*, d. 12, q. 2, c; d. 38, art. 5.
[35] *In Joan.*, c. 13, lect. 2.
[36] *Matt.*, 11:11-12.
[37] *Ad Matth.*, c. 3, lect. 1.
[38] *Ibid.*
[39] *Ibid.*, c. 11, lect. 1.

3:1, and therefore more than a prophet. A prophet, unlike an angel, does not see the face of God. And so, as an angel gazes upon the face of the Father, John especially saw Christ.[40]

Using another example it can be said that in a procession those more intimately connected with the king precede his person. It was written of John: "Behold, I send my messenger before they face, who shall make ready thy way before thee."[41] Thus John, being nearer to Christ in preparing His way than all the others in the long line of precursors, is more honorable.[42] Yet the excellence of Moses over all the Old Testament prophets seems to belie the statement of Christ about the Baptist. The Angelic Doctor also answers this difficulty:

> When Moses is preferred to the others, this must be understood of the prophets of the Old Testament, because then especially prophecy was in the state of expecting that Christ, to whom all prophecy is ordered, was about to come. John, however, pertains to the New Testament; wherefore *Matt.* 11:13 says: "For all the Prophets and the Law prophesied until John." Yet revelation has become more manifest in the New Testament; wherefore *II Cor.* 3:18 says: "But we all, with faces unveiled," where the Apostle prefers himself and the other Apostles to Moses. And yet it does not follow, if no one is greater than John the Baptist, that on this account no one was more excellent than he in the degree of prophecy: because, since prophecy is not a gift of grace which makes one holy, one can be better in prophecy and yet be less in merit.[43]

On the other hand, the least soul in heaven is greater than any wayfarer, even John the Baptist, as Christ pointed out. Moreover, those being incorporated as members in the Church of Christ, although less in time, are greater than the Baptist, whereas in merit he was surpassingly great.[44]

The second objection to the position of the Apostles is raised with respect to the martyrs, the heroes of the faith. Here again St. Thomas' distinction of essential and accidental reward must be recalled, as well as the measure of the giving of Christ being in relation to the dignity of the vocation. The greater the merit, the greater the reward; and so the Apostles merited and received

[40] *Ibid.*
[41] *Matt.*, 11:10.
[42] *Ad Matth.*, c. 3, lect. 1.
[43] *De verit.*, q. 12, art. 14, ad 5.
[44] *Ad Matth.*, c. 11, lect. 1.

more than the martyrs.[45] The Apostles are the first born of the saints, since the gifts which they received first and more abundantly were derived through them by those who came after;[46] just as fruit which matures first before all other is plumper and more pleasing.[47]

APOSTOLIC GIFTS

Among the many extraordinary gifts with which the Apostles were divinely endowed none pertained more indispensably to the nature of their apostolate, to their role as transmitters of revelation and witnesses of the faith to the very ends of the earth than the supernatural infused knowledge they possessed. In this respect the Apostles were instructed by Christ Himself and by the Holy Spirit who came down upon them.[48] Being closer to Christ in His mission and thus more fully instructed by Him, and being the foundations upon which the faith of the Church has been built,[49] "the Apostles were more cognizant of God's secrets than others who followed them, because they had the first fruits of the spirit (*Rom.* 8:23), before others in point of time and more abundantly."[50]

Revelation which had been made to the prophets and the patriarchs was not as clear as with the Apostles; moreover, it was communicated in a somewhat general form. With the Apostles the clear revealed doctrine was detailed,[51] being received directly from Christ and not through the medium of angels or similitudes, not in figures or enigmas but clearly as befitting their office of "executors and dispensers" of this mystery and instructors of others.[52] However, the full revelation which they had they could not communicate in full to others, but only as their listeners could understand it.[53] And so, their marvellous knowledge was not so much evident in itself or in its extent as in its effects.[54]

[45] *Ad Hebr.*, c. 11, lect. 8.
[46] *Ibid.*, c. 12, lect. 4.
[47] *Ad Rom.*, c. 8, lect. 5.
[48] *I*, q. 117, art. 2, ad 2; *I-II*, q. 106, art. 4, ad 2.
[49] *II-II*, q. 174, art. 6.
[50] *Suppl.*, q. 77, art. 2, sed c., 2.
[51] *I*, q. 57, art. 5, ad 3.
[52] *Ad Ephes.*, c. 3, lect. 1.
[53] *Ibid.*
[54] *I*, q. 105, art. 7, ad 3.

Although the Apostles had the fullness of knowledge, yet they had not enjoyed this all during Christ's public ministry. The Master had told them:

> Many things yet I have to say to you, but you cannot bear them now. But when he, the Spirit of truth, has come, he will teach you all the truth. For he will not speak on his own authority, but whatever he will hear he will speak, and the things that are to come he will declare to you. All things that the Father has are mine. That is why I have said that he will receive of what is mine, and will declare it to you.[55]

This the Holy Spirit accomplished on Pentecost.[56] But this fullness of knowledge is to be understood only with regard to matters of faith and morals, that is, matters necessary for salvation, and the gifts associated with their spread by the Apostles. They were not instructed on all future events, such, for example, as "the times and dates which the Father has fixed by his own authority,"[57] or the natural and positive sciences, such as arithmetic and geometry, although they were endowed with the wisdom and knowledge required by the teaching of the faith.[58] The knowledge of the divine mysteries which they enjoyed was even hidden in some way from the angels and became known to the latter only through the preaching of the Apostles.[59] We can therefore conclude that no knowledge of the faith will ever be had in the Church which will equal or surpass that possessed by the Apostles.[60]

Christ, who limited His own public ministry to a small area of the world, to a brief portion of His life on earth, and directly only to the Jews, spread His saving message and grace throughout the world through His Apostles, His chosen ministers, whom He equipped in a marvellous fashion for this mission: "And thus the divine power of Christ was especially shown in this, that He bestowed on the teaching of His disciples such a power that they converted the Gentiles to Christ, although these had heard nothing of Him," since "it is a sign not of lesser, but of greater power to do something by means of others rather than by oneself."[61]

[55] *John*, 16: 12-15; *Acts*, 1: 4-6.
[56] *Acts*, 2: 1-36.
[57] *Acts*, 1: 7, *I-II*, q. 106, art. 4, ad 2.
[58] *II-II*, q. 176, art. 1, ad 1.
[59] *I*, q. 117, art. 2, ad 1.
[60] *I-II*, q. 106, art. 4, obj. & resp. 2.
[61] *III*, q. 42, art. 1, ad 2.

The Apostles, being commissioned to teach all nations, were also aided supernaturally in the tremendous problem of communication by the gift of tongues.[62] Unlettered men they were naturally unequipped for this task. Thus it befitted the perfection of their office and condition that they be gifted with a knowledge of the languages of the people to whom they preached, and that there be a mutual understanding in that local language.[63] Yet "both Paul and the other Apostles were divinely instructed in the languages of all nations sufficiently for the requirements of the teaching of the faith. But as regards the grace and elegance of style which human art adds to language, the Apostle was instructed in his own, but not in a foreign tongue."[64] And so Christ "gave to the Apostles the science of the Scriptures and of all tongues, which men can acquire by study or by custom, but not so perfectly."[65]

In addition to the great gifts of perfect knowledge of the faith and of tongues to spread that faith, the Apostles also had the power of miracles in order to facilitate the propagation of the faith and access to the Church, and to confirm their teaching.[66] This is evident from the Scriptures.[67] They possessed this power (as also prophetic gifts) even before the Resurrection, but not as abundantly and manifestly as with the coming of the Holy Spirit.[68] The miraculous deeds they accomplished were at the instance of their prayer to God and the invocation of the name of Christ, and not *ex opere operato* after the manner of their action in the dispensing of the sacraments.[69]

SACRAMENTAL LIFE

Although the Church of Christ was founded upon the Apostles, they were nevertheless not the legislators or institutors of the New Law, but rather its ministers. Thus they had no power to institute sacraments, possessing no power of excellence over the sacraments. This would be to change the faith and the Church instituted by

[62] *Acts*, 2:4, *III*, q. 7, art. 7, ad 3.
[63] *II-II*, q. 176, art. 1, c. & ad 2.
[64] *Ibid.*, ad 1.
[65] *I-II*, q. 51, ad 4.
[66] *I*, q. 43, art. 7, ad 6.
[67] *Acts*, 5:12.
[68] *In Joan.*, c. 7, lect. 5.
[69] *III*, q. 84, art. 3, ad 4.

Christ.[70] Sometimes, however, the obscurity respecting some aspects of the sacraments, e.g., the form, is due to the reluctance of the Apostles (from whom the institutions of Christ were received by the Church) to commit these things to writing, in order to avoid the derision of the Gentiles:[71] "For the Apostles, in conferring the sacraments, observed many things which are not handed down in those Scriptures which are in general use."[72]

Because of the many references in the Scriptures, St. Thomas speaks more frequently of the Apostles and the sacrament of Confirmation. Sometimes the Apostles, by a special power given to them by Christ, conferred the Holy Spirit or sacramental grace without a special sacramental sensible matter, although they commonly employed chrism.[73] Moreover, by a special revelation from Christ, they baptized in the name of Christ rather than of the three Persons.[74] The commission of the Apostles to baptize was frequently accomplished by them through lesser ministers. The effort of the baptizer does not produce the effect of baptism (and so a greater or lesser minister makes no difference for the sacramental effect), whereas the wisdom and power of the preacher act mightily in the effect of his preaching. Thus the Apostles always preached personally.[75]

Regarding their own status as recipients of sacraments, the Apostles, according to St. Thomas, were baptized with the baptism of Jesus.[76] They received the power of Orders before the Ascension of the Master but were confirmed after His departure, at Pentecost (the reason being that Order does not necessarily presuppose Confirmation).[77] The power to forgive sin, the secondary act of priestly power, they received after the Resurrection.[78]

[70] *III*, q. 64, art. 2, ad 1 & ad 3; q. 72, art. 1, ad 1; *I*, q. 43, ad 6; *Suppl.*, q. 6, art. 6; q. 29, art. 3; *IV Sent.*, d. 7, q. 1, art. 1, qu. 1, ad. 1; art. 2, qu. 1, ad 1—3; art. 3, qu. 1, ad 2; d. 13, q. 1, art. 2, sol. 6, ad 1; d. 27. q. 3, ad 2.

[71] *IV Sent.*, d. 7, q. 1, art. 3, qu. 1, ad 2; *I ad Cor.*, c. 11, lect. 6; lect. 7.

[72] *III*, q. 72, art. 4, ad 1; q. 78, art. 3, ad 9.

[73] *III*, q. 72, art. 2, ad 1.

[74] *III*, q. 66, art. 6, ad 1; *I ad Cor.*, c. 1, lect. 2.

[75] *I ad Cor.*, c. 1, lect. 2; *Ad Rom.*, c. 2, lect. 3.

[76] *III*, q. 38, art. 6, ad 2; q. 72, art. 6, ad 2; q. 84, art. 7, ad 4; *IV Sent.*, d. 2, q. 2, art. 4, ad 3; *In Joan.*, c. 13, lect. 1.

[77] *Suppl.*, q. 35, art. 4; *III*, q. 72, art. 2, ad 1; art 7; *Opusc. IV*, c. 2.

[78] *IV Sent.*, d. 24, q. 2, art. 3, ad 2.

But, it must be kept in mind that, "although the power of binding and loosing was given to all the Apostles in common, nevertheless, in order to indicate some order in this power, it was given first of all to Peter alone, to show that this power must come down from him to the others."[79]

The Apostles were unique in receiving the sacrament of Confirmation from the Holy Spirit under the form of fire in order to indicate "with what fervor their hearts were to be moved so as to preach Christ everywhere among the people," and also because they "must look forward to be judged, and this is signified by fire."[80] Thus fire, in the shape of a tongue, was very fitting in the case of the Apostles, since as an active force it symbolized the grace of the Holy Spirit which filled them as teachers of the faith and flowed through them to others.[81] This, of course, was the second visible mission of the Holy Spirit to the Apostles, the first being through Christ's breathing on them, conferring the power of binding and loosing.[82]

The Apostles were above all preachers of the Word. Theirs was an oral transmission of the truths of Revelation. It seems that in their mission they also used a form of oral catechizing agreed upon in their meeting in Jerusalem.[83] In any case, the teaching of the Apostles was not committed to writing until some time later in their apostolic career, and then only in part.

Many things were said and done by Christ which were not written down,[84] but were handed down by the Apostles in their teaching and preaching.[85] Consequently, the Scriptures are not the sole source of divine Revelation and of the teaching of the Apostles.[86] (In fact, it was a long time before the evangelical scriptures were all known and accepted throughout the Church.) Thus, the Revelation of Christ is to be found also in the teachings or traditions of the Apostles which have come down to us, but

[79] *Suppl.*, q. 40, a. 6, ad 1; *III*, q. 67, art. 2, ad 1; *C. G.*, IV, 76; *Ad Gal.*, c. 2, lect. 3.
[80] *III*, q. 39, art. 6, ad 4.
[81] *III*, q. 72, art. 2, ad 1; *I*, q. 43, art. 7, ad 6.
[82] *John*, 20:23; *I Sent.*, d. 16, q. 1, art. 3; *I*, q. 43, art. 7, ad 6.
[83] Cf. *Acts*, 15:28.
[84] *John*, 21:25.
[85] *III*, q. 83, art. 4, ad 2; *I ad Cor.*, c. 12, lect. 7.
[86] *IV Sent.*, 1, d. 8, q. 2, art. 1, qu. 5.

were not committed to writing by the inspired sacred writers. These traditions of the Apostles—the truths taught by them, the events reported by them, the institutions handed down by them—the Church has faithfully maintained:[87]

> The Apostles, led by the inward instinct of the Holy Spirit, handed down to the churches certain instructions which they did not put into writing, but which have been ordained, in accord with the observance of the Church as practiced by the faithful as time went on. Wherefore the Apostle says, (*II Thess.* 2:15): "Stand fast; and hold fast the traditions you have learned, whether by word," that is by word of mouth, "or by our epistle," that is by word put into writing. Among these traditions is the worship of Christ's image . . .,[88] that the Lord raised His eyes to heaven at the Last Supper.[89]

What commands the Apostles did put into writing are to be kept as inviolably as the divine commands, since they are the commands of God: "Whence we can gather that the words of the Apostles are from the intimate revelation of the Holy Spirit and of Christ, and thus are to be preserved as the precepts of Christ."[90]

The position of the Apostles in the Church as God's vicars of His people is now filled by the bishops, their successors.[91] The Apostles are also "understood to have vowed things pertaining to the state of perfection when 'they left all things and followed Christ.' "[92] They were at times obliged to work with their hands for support; at times they did this for edification and example.[93] An interesting aside on the unity of the Twelve is added by St. Thomas when he says: "The other Apostles were distressed about the sin of Judas, in the same way as a multitude is punished for the sin of one, in commendation of unity."[94] It should be remarked also that St. Thomas refers to a tradition that the Apostles were present at the death of the Blessed Virgin Mary.[95]

87 *III*, q. 64, art. 2, ad 1.
88 *III*, q. 25, art. 3, ad 4.
89 *III*, q. 83, art. 4, ad 2; *IV Sent.*, d. 8, q. 2, art. 1, qu. 5.
90 *I ad Cor.*, c. 14, lect. 7.
91 *III*, q. 67, art. 2, ad 1; q. 64, art. 2, ad 3; *II ad Cor.*, c. 1, lect. 1, prol.; *Opusc. IV*, c. 2.
92 *II-II*, q. 88, art. 4, ad 3.
93 *II-II*, q. 187, art. 3, ad 5.
94 *II-II*, q. 108, art. 4, ad 5.
95 *I ad Cor.*, c. 15, lect. 1.

An interesting feature of St. Thomas' teaching on the Apostles is the mystical allusions to the Twelve which he discovers in the various names and passages in the Scriptures. The Apostles are referred to as: *gods,* because of their power of judging which belonged to their evangelization of the nations;[96] *fathers,* because they were the fathers of all whom they converted;[97] *brothers,* both because of the sameness of nature assumed and their grace of vocation to the apostolate;[98] *strong,* because they were the protectors of all peoples;[99] *clouds,* and this for many reasons: like rain they fertilize the land, diffuse light about them, and fulfill the divine will;[100] like the lofty and fertile clouds they are lofty of life and fruitful of doctrine; like heavenly clouds they have borne or reflected the heavenly image;[101] *heavens,* since they have been made fast by the word of the Lord, Christ, who as the sun dwells in the heavens or starry firmament which is the Apostles:[102] "The office of the Apostles is to announce, so they are designated by the term heavens;[103] *doves,* because of their compunction of heart, simplicity of life, loftiness or swiftness of their contemplation, and purity of conscience;[104] *crown of precious stone,* since by the preciousness of their teaching they are the crown of Christ;[105] *vessels of death,* to those who disobeyed the preaching of the Apostles;[106] *dark water,* compared to Christ who is the brightness which shall appear to all seeing Him.[107]

"The Apostles were simple men, unlettered and commonplace, who recognized God, whereas others pervert the pursuits of natural knowledge that they know not God Himself; yet they destroyed all the enemies of Christ."[108] They were taken from the nation of

[96] *In Ps.,* 46:4.
[97] *In Ps.,* 44:11.
[98] *In Ps.,* 21:18, 27.
[99] *In Ps.,* 46:4.
[100] *In Isa.,* 60; *In Hebr.,* c. 13, lect. 13; *In Ps.,* 17:11.
[101] *In Matth.,* c. 26, lect. 7.
[102] *In Ps.,* 32:5; 18:1.
[103] *In Ps.,* 49:3.
[104] *In Isa.,* 60.
[105] *In Ps.,* 20:3.
[106] *In Ps.,* 8:7.
[107] *In Ps.,* 17:11.
[108] *In Ps.,* 8:2.

the Jews by God as a sampling is taken from dough. As the Apostles were holy, so the Jews from whom they were drawn were holy (at least potentially).[109]

CONCLUSION

The statements and references of St. Thomas to the Apostles, to their role in the continuation of Christ's mission on earth to men, that is, His Church, to the gifts of grace with which they were endowed to fit them for their vocation and its successful fulfillment, show unmistakably the Angelic Doctor's reverence for the chosen disciples of the Master. The data found in the works of St. Thomas indicate the broad strokes of his thought which sketch out the richness of the exalted vocation of the Apostles.

The words of the Son of God spoken to the Father on high could apply so perfectly to none other than the few men whom the Master had called to follow Him and whom He had then sent forth to all nations to teach them whatsoever He had revealed to them: "Thou didst hide these things from the wise and prudent and didst reveal them to little ones."[110]

NICHOLAS HALLIGAN, O.P.

St. Stephen's Priory
Dover, Massachusetts

[109] *Ad Rom.*, c. 11, lect. 2.
[110] *Luke*, 20:21.

MODERN ART AND SACRED WORSHIP

There are few items which, during the last few decades, have so attracted the attention of priests and laity alike as the question of liturgical worship. Urged on by the two epoch-making encyclicals of Pius XII, *Mystici corporis* and *Mediator Dei,* the liturgical movement within the Church has taken on new meaning. For a long time it was looked upon by many as a rather esoteric pursuit, of little interest to the majority of the members of Christ's Church. It is now very clearly and unmistakably something that has been incorporated into the official program of the Church. Liturgical reform in our time is no longer a suggestion but a reality, and we find ourselves in the very midst of that gradual process of reform outlined by the Roman Pontiffs.

This concern for liturgical life must necessarily include a concern for all of the particular elements associated with the life of prayer and worship. The entire program reaches not only to dogmatic questions, but to problems associated with the fullest, outward expression of Christian worship, rooted in the supernatural life of both the Church and her life of prayer and sacrifice—questions of rubrical reform, of art, music, architecture, and the like.

Certainly one of the most important elements of this total liturgical spirit would be the question of sacred art. Of this there can be no doubt, and the obvious concern on all sides for this precise problem is ample evidence of its importance. One instance of this was the article contained in the October, 1960 issue of the *American Ecclesiastical Review,* entitled "Modernistic Art and Divine Worship." The author, Msgr. Bandas, is to be commended for his deep concern regarding this subject of the Church as the mother of the arts. On the other hand, it is not a little unlikely that his rather negative viewpoint toward contemporary sacred art may have unsettled some prospective pastor-clients who may have just arrived at the point where they felt they needed some custom-made sacred art for their churches.

Apparently the author bases his statements upon first-hand observations of the sacred art which he describes as afflicted with "deforming arthritism or elephantiasm." I would like to clarify

the issue somewhat and quell the doubts and fears it may have raised, and also add some personal observations of my own.

First of all, we must confine ourselves to the subject of sacred art intended for *divine worship*. This is the title of his article, and the decree of the Holy Office quoted in the article concerns the sacred edifice and its furnishings. This distinction is essential because too many people confuse the sacred art destined for the sanctuary with that which is made for private use, or with the graphic art used to illustrate some of our contemporary publications. If this distinction is not made, sacred art may be confused with exhibitions of sculpture and paintings by living artists who are merely experimenting with subject matter that is religious in nature. Some of this work is extremely personal and could be destined only for private collections. But after all, there must be private experimenting if eventually a contemporary idiom is to be found for the sacred art of today.

Once we have moved from the field of "modernistic art" for private devotional use, exhibitions, publications, and collectors' items, I find it difficult to imagine where the grotesque contemporary sacred art has actually found its way into any of our churches anywhere in the world. I think it would be wise to examine the actual sacred art installed in the churches throughout the world during the past few decades.

Let us take note of what has been happening in Western Europe where both sacred architecture and sacred art are more advanced than in our own country. I was able to spend three months during 1955 and the same amount of time in 1960 driving from city to city in Western Europe for the sole purpose of photographing contemporary church exteriors and interiors for our own Archdiocesan Sacred Art Commission. Hundreds of churches were visited and several thousand slides taken, and in no instance was anything observed that appeared "degraded or animal-like." The fact is that great talent and genius have been shown in outfitting new churches with the kind of sacred art that meets the demands of the Church's prescriptions. In none of these churches were there to be found those banal plaster reproductions promoted by typical church goods catalogues. On the other hand, none of the sacred art used in these churches could be classed as "experimental." The pastors realized that no artist can work for the

church unless he is professionally competent in his own medium and can communicate his own deep faith in work destined for divine worship.

One must admire the wisdom of pastors who went directly to living artists for their church art. They realized that after these artisans had reached professional maturity, they *could* do work of the same high caliber as the craftsmen of past centuries. In the past, it was taken for granted that the normal occupation of the artist was the service of the Church. The factor that is most important here, however, is the discipline given an artist by a definite commission. After all, the great works of sacred art of the past were all born of the intelligent co-operation of patron and artist. Hence, they must work together in the present day, too, in an atmosphere of mutual respect, understanding and sympathy. It is for the *client* (in this case the pastor) to brief his artist clearly, to set the theme, to recall the traditional principles and liturgical laws that concern sacred art, to explain the "mind of the Church." It is for the *artist* to interpret all this in a worthy manner by his genius. But to do this he must be given all due liberty. He cannot, of course, be given *unlimited* freedom if he is to create a work of *sacred* art. Nevertheless, his briefing and the prescriptions of ecclesiastical law should not unduly fetter his creative capacity. He will find them not a hindrance, but a help and inspiration.

Establishing this rapport between the clergy and artisans takes work and patience. But once a single craftsman has been properly formed he can spend the remaining years of his life producing sacred art for the sanctuaries. The effort involved is really no greater than that expended on any other apostolic endeavor and the results can influence the prayer-life of innumerable souls.

It is interesting to note that the author quotes the late Cardinal Constantini as referring to some modernistic art in a disparaging way. But when the same Cardinal found that his remarks were being used to *discourage* the placing of contemporary sacred art in churches, he denied vigorously that approved sacred art means cheap "reproductions of painted plaster statues and all the industrial rubbish that has invaded so many churches."

Of course, it is true that ecclesiastical authorities are sometimes obliged to tolerate inferior so-called "art" in churches; officially, however, the Church frowns upon these second-rate reproductions.

"Let Ordinaries," says the Instruction of the Holy Office (1952), "severely forbid second-rate and for the most part stereotyped statues and pictures to be multiplied, and improperly and absurdly exposed to the veneration of the Faithful on altars themselves or on the adjoining walls of chapels."

The problem the author poses is one that must be solved with much patience and prayer. Sacred art deserves study and attention because of the vital role it plays in our spiritual lives. Today, as in every age, the delicate task of the artist is to take us from the visible to the spiritual, from the temporal to the eternal, from the creature to the Creator. The problem at present is one of showing the artist how he can be true to tradition, and yet create sacred art which will reflect *our own times* through the contemporary use of materials, forms and techniques.

How can this problem be resolved? It will not be solved through revival of past forms. New art forms will certainly contain notes of the past, because the past continues into the present. However, we must always remember that the great work of the past, whether sacred or otherwise, was great because it was alive, because it stemmed from life. All great work of the past was modern in its own time.

Like every art, and perhaps more so than others, sacred art is a living thing. It must correspond with the spirit of the times. Today, in keeping with what is really valid in modern concepts, church builders and furnishers show greater appreciation for the value of plain surfaces and of the right use of color; and they dislike, accordingly, the superfluous, the over-ornate, the tawdry, the pretentious. There must be a simple sincerity in the use of materials.

Today, as in every age, the Church welcomes contemporary art. Pius XII, in his encyclical *Mediator Dei,* stated: "Thus modern art, too, may lend its voice to the magnificent chorus of praise which great geniuses throughout the ages have sung to the Catholic Faith" (No. 195). The Bishops of France, in their directives regarding sacred art dated April 28, 1952 (No. 11), noted with satisfaction that some of the most famous artists of the day had been invited to work for the Church and had willingly accepted the invitation.

We can see, then, that the Church has no quarrel with modern art forms. She is not opposed to simplification. If anything, the

Church should find the simplification of contemporary art to her liking, as reflecting an austerity which is inseparable from her spirit. Nor does the Church object to distortion, which is a characteristic of *all* art. It is true that she has indicated a certain nervousness in regard to the exaggerated distortions of some contemporary artists, but again, such work will be sifted by the proper authorities. This is the province of the Diocesan Art Commission. It is interesting, by the way, to recall the fact that the distortions of modern art are certainly no more upsetting than those of medieval art. Indeed, few contemporaries would dare to travesty realism in the manner of Matthias Gruenewald or Pieter Brueghel.

We should realize, of course, that over the past half-century there has grown up a genuine revival of Christian art in full harmony with the essential rightness and sanity of modern art. Mistakes have been made; this all must admit. And the Holy See and the bishops throughout the world have been quick to point them out and to warn against their repetition. Nevertheless, an active and intelligent nucleus of a new Christian art has been formed, offering its talents, its genius, its artefacts to the Church for her apostolate of teaching and worship.

Even in our own country, which understandably has lagged behind Europe in this matter, there are many artists who are fired with the zeal for God's house. Proof of this is the work of the Liturgical Arts Society for the past twenty-five years. It is fascinating to page through the back issues of their quarterly magazine, *Liturgical Arts,* and see the freshness and spontaneity of the sacred art illustrated throughout its articles. In fact, we may note here an excellent opportunity for tracing the development of some of these artists, from the time they exhibited work with the hope of finding a client, to those later years where, in another issue, we may view their more mature work, now represented within the sacred space of a church.

Art is, we must admit, everybody's business. Yet the purpose of art has never been simply to tell us how Christ or Mary or the saints "looked." The true work of art, directed to the men of a specific age and recognized in an appreciative manner by them, has always been an interpretation. It is the attempt on the part of the artist to call to mind what these holy persons mean to our particular era; it is an attempt to set forth the profound *meaning*

of Christ and His saints in our age, expressed in a manner that the men of our age will comprehend. Hence true art has always been, and must continue to be a part of *their* life and not simply a badly imitated representation of what *was* living and vital in a past century.

With the advent of our splendid processes of picture reproduction, the walls of our museums have been extended and the treasures of the past and present are the common inheritance of all men. What has happened within our lifetime is a revolution in the history of art, whereby we can all share in the riches of the past and be nourished by these treasures on a scale unheard of in former generations.

Nevertheless, these masterpieces of a former era must be viewed in their historical context. We must strive to see them as they appeared to those who viewed them for the first time; we must transport ourselves, as it were, into each of these former generations. After all, sixteenth century art was not viewed in sixteenth century museums. These works were all a part of the life that then flowed through the veins of artists and viewers alike.

Thus, while the treasures of great museums enter our homes and rectories through books and magazines, we—no less than our brethren in the past—are committed to the art of the present. That is why there is a positive urgency for the Church to reassume her traditional motherhood of the arts. The Church is, by her very nature, a part of each era in which she exists. As Pius XII proclaimed in his address to the Tenth International Congress of Historical Sciences in 1955:

> The Catholic Church does not identify itself with any culture; its essence forbids this. Nevertheless, it is ready to maintain rapport with all cultures. It both recognizes and allows to continue in existence whatever in them does not oppose the nature of the Church. But into each of them it introduces, in addition, the truth and the grace of Jesus Christ, and thus it bestows upon them a profound image. . . .

Viewed in this light, it seems impossible that the Church today should reject the aspirations of the modern world, and fail to incorporate them into her own vital spirit, ennobling them in the process. Modern—that is, present-day—art and music have a place in the Church. This has been the constant attitude of the Church

throughout the centuries, and it would seem unthinkable that in a time of such breath-taking opportunity the Church of the present hour should fail where she has succeeded so magnificently before.

JOHN M. DOMIN

Director, Sacred Art Commission
Archdiocese of Portland
Portland, Oregon

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for January, 1911, contributed by Fr. Bernard Feeney, of St. Paul's Seminary, St. Paul, Minnesota, is the first of a series on "The Ideal Seminary." The author lays down the general principle that a seminary should be modeled on the apostolic college, in which Jesus Christ strove to sanctify the twelve chosen disciples after the pattern of Himself. "A Christlike character, sincere and well-tried, should be the first thing looked for and insisted on in every candidate before his ordination." . . . Fr. M. Lagrange, O.P., contributes the first of a series of articles on "The Pretended Monotheism of Amenophis IV." This individual was one of the Egyptian pharaohs, who, according to some scholars, communicated to the Jewish people the doctrine of monotheism. . . . The conclusion of "The Story of a Modern Capuchin" (Father Marie-Antoine, a famous French missionary, who died in 1907) by Fr. R. F. O'Connor appears in this issue. . . . Fr. F. V. Nugent, C.M., writes on "Reading, Preaching and Singing in Church," recommending greater attention to the perfection of these practices in the seminary. . . . Bishop MacDonald, of Victoria, claims that historical, not dogmatic arguments for the Assumption of the Blessed Virgin must be relied on, while Fr. Holweck argues that dogmatic arguments alone are adequate to establish this doctrine. . . . In the *Analecta* Fr. John McNicholas, O.P., answers a question proposed by a pastor regarding the right of one of his assistants to admit children who had reached the age of seven to First Communion. The question was prompted by the recent decree *Quam singulari,* setting the age for First Communion earlier than had previously been observed in the Church. Fr. McNicholas answers that as confessor the assistant priest has the right to admit children to private First Communion without consulting the pastor; but when there is question of solemn First Communion in the church, the pastor's authority takes precedence. . . . Another writer makes a plea for the mitigation of the eucharistic fast for the benefit of young children. . . . There are some suggestions that priests and people send the Holy Father spiritual and material gifts for Christmas. F. J. C.

Answers to Questions

THE NEW RUBRICS OF THE ROMAN MISSAL

The first thing to be noted about the use of the Missal after January 1, 1961, is the number of changes made in the calendar. Current missals may well be marked accordingly, if they are to serve until new ones are bought:

CALENDAR CHANGES

1. Mark as *suppressed* the eight feasts listed in the article on the new rubrics in the December issue of *The American Ecclesiastical Review* (p. 424): i.e. those of January 18, May 3, May 6, May 8, July 3, July 13, August 1, August 3.

2. Indicate, on June 28, that the Mass of St. Irenaeus will be celebrated on July 3 in place of the suppressed Mass of St. Leo II, and make the necessary cross reference on July 3.

3. Note, on August 8, that on this day St. John Vianney's Mass, given on August 9, will be celebrated instead of the now commemorated Mass of Sts. Cyriacus, etc. Make the pertinent reference over the formulary of the Cure's Mass on August 9; then delete the words *eadem die* at the head of the Vigil Mass, which now takes over on August 9.

4. Mark as *commemorations* all the old *simplex* Masses and, in addition, the Masses on April 23, July 16, July 17, August 8, September 17, September 20, September 24, December 29, December 31, and of the Seven Sorrows in Passiontide (see list in December issue).

5. Delete the commemoration of St. Vitalis on April 28.

6. Transfer the commemoration of Sts. Sergius, etc. from October 7 to October 8.

7. On January 13, call the Mass *"In Commemoratione Baptismatis D.N.I.C."* instead of *"In Octava Epiphaniae"*; the formulary remains unchanged, except that the proper *Communicantes* is not used.

8. All other Masses formerly marked *duplex maius, duplex,* and *semiduplex* and not listed above now belong to feasts of the new third class (except the feasts of the Holy Family, Chair of St. Peter, and Exaltation of the Holy Cross, which are now second class feasts).

9. Remember to purchase inserts of the Masses of St. Gregory Barbadici (June 17) and St. Anthony Mary Claret (October 23).

CHANGES IN PARTS OF THE MASS

1. The *prayers at the foot of the altar* are to be omitted (up to and including the *Oramus te, Domine*), in general, when the Mass follows a ceremony of blessing, etc. (e.g. Purification, Ash Wednesday, Palm Sunday, Easter Vigil, Rogations and April 25). The omission of the Psalm *Iudica me* follows former rules (Passiontide, Requiems).

2. *Collects.* In general, the legislation of 1955 continues in effect. See the section on Commemorations in the December issue (p. 427) for specific details. The many other prescriptions of the new code are rather involved and cannot be succinctly presented. We give here, therefore, only some of the chief changes:

a) On second class Sundays, *no other collect* is admitted, except the commemoration of a feast of the second class, (Even this, however, is omitted if a privileged commemoration is to be made).

b) Those commemorations to be joined to the collect of the Mass *under a single conclusion* are increased in number. Such commemorations are the ones for the coronation day of the Pope or its anniversary; the anniversary of the election *or* consecration of the Ordinary; the anniversary of the celebrant's ordination; the collect for the Propagation of the Faith on the designated "Mission Sunday"; ritual collects (for blessings and consecrations, as listed in the code); the collects of Sts. Peter and Paul.

c) *Oratio imperata.* There now may be only one. It is never said under a single conclusion with the collect of the Mass. It is *prohibited* on all liturgical days of the first and second class; in votive Masses of the first and second class; in sung Masses; and whenever the privileged com-

memorations complete the established number for a particular liturgical day. An interesting change is that an *oratio imperata,* ordered for a grave, enduring cause (e.g. war), may be said only on Mondays, Wednesdays, and Fridays, subject to limitations given above. Another interesting detail is that, in certain circumstances and with careful restrictions, a pastor may order a collect to be added.

d) *Votive collect.* Every priest may now add one collect if he so chooses in all low, non-conventual Masses on liturgical days of the fourth class; and this collect may be from the Masses and prayers for the departed. It is put in last place. He may also add a votive collect in low, non-conventual Requiem Masses of the fourth class.

e) The new rubrics re-emphasize the absolute limit of *three* collects.

f) When the words *Flectamus genua* and *Levate* occur, the deacon sings them in a solemn Mass; the celebrant says or sings them in other Masses. A period of prayer on both knees intervenes.

3. *Lesson, Sequence, Gospel.* There are a few important changes in regard to these:

a) Apart from ordination Masses, some of the *extra lessons* on Ember Saturdays may now be omitted. The procedure is described in the new code.

b) A sequence is omitted in votive Masses. The *Dies irae* follows 1955 rules.

c) In sung Masses, everything sung or read by the deacon or subdeacon in virtue of his office is *omitted* by the celebrant.

4. *Credo.* The occurrences of the Credo are further reduced in the new legislation. The *Credo* is no longer said:

a) in the two distinct Masses of Holy Thursday, and in the Easter Vigil Mass;

b) on feasts of the *second class* (except for such feasts of our Lord and of the Blessed Virgin; those that honor the *birthdays* of the Apostles and Evangelists; and the feasts of St. Peter's Chair and St. Barnabas);

c) in votive Masses of the *second class;*

d) in festive and votive Masses of the *third* and *fourth class* (the Doctors thus lose the Credo);

e) by reason of a commemorated feast;

f) in Requiem Masses.

5. *Preface.* In general, the legislation of 1955 persists, with the clearing up of some of the difficulties then created. For example, the Preface of the Cross is no longer proper to the Mass of Christ, the High Priest.

6. *Holy Communion.* Abuses in the time of distribution are assailed. For a good reason, the distribution may take place immediately before or after Mass, or even outside the time of Mass. When holy communion is distributed within Mass, the *Confiteor* and absolution are *omitted* and the celebrant begins with the *Ecce Agnus Dei.*

7. *Conclusion of Mass.* Here also we must note some rather far-reaching changes:

a) *Benedicamus Domino* will henceforth be used *only* in the evening Mass of the Lord's Supper and in other Masses which are followed by a procession. Otherwise (except in Requiem Masses) the *Ite* will always be used.

b) The blessing will be omitted when *Benedicamus Domino* or, as always, *Requiescant* has been said.

c) The last Gospel is *omitted* altogether:

i. in Masses in which *Benedicamus Domino* has been said;

ii. on the feast of Christmas, at the third Mass;

iii. on Palm Sunday, in the Mass following the blessing of palms and procession;

iv. in the Mass of the Easter Vigil;

v. in Requiem Masses followed by an absolution;

vi. in certain Masses following certain consecrations.

8. *Voices Used at Mass.* The former discrepancy between the *Rubricae Generales* and the *Ritus* on this point is corrected. Henceforth, only *two* voices are recognized. The four things formerly ordered by the *Ritus* to be said in the middle voice (the two words *Orate, fratres;* the entire *Sanctus;* the three words *Nobis quoque*

peccatoribus; the four words *Domine, non sum dignus* before the celebrant's Communion) are now to be said aloud (*clara voce*).

VOTIVE MASSES

The new code of rubrics devotes 84 numbers to a very detailed treatment of votive Masses (306-389). Even to summarize the material there given would carry us beyond our allotted space. Of special interest, however, are a couple of details concerning the Forty Hours Devotion. On the *middle day* of the exposition, at an altar where the Blessed Sacrament is not exposed, either the Mass of the Blessed Sacrament or another votive Mass appropriate to the local needs may be *sung* as a votive Mass of the second class. It is noted likewise that, on days on which votive Masses of the fourth class are permitted, it is fitting that Masses celebrated in a church where Forty Hours is being held be of the Blessed Sacrament.

REQUIEM MASSES

These Mases are divided into four classes, and there are a number of important points to be emphasized in each case:

1. *Requiem Masses of the First Class:*
   a) Masses of All Souls' Day;
   b) The funeral Mass.

Since "statutes, privileges, indults, and customs of any kind whatsoever . . . shall be revoked if they are opposed to these rubrics," it would seem that we can expect problems heretofore avoided by reason of the indult enjoyed by the U. S. bishops (permitting the funeral Mass even on first class feasts, with a few exceptions). Among the forbidden days in the new rubrics are: Christmas, Easter, Pentecost, Sacred Triduum, Epiphany, Ascension, Trinity, Corpus Christi, Sacred Heart, Christ the King, Immaculate Conception, Assumption, vigil and octave days of Christmas, Sundays of Advent, Lent and Passiontide, Low Sunday, All Saints (holy days), and specified titular feasts.

2. *Requiem Masses of the Second Class:*
   a) Masses for the day of death;
   b) Mass after receiving news of death;
   c) Mass at the final burial of the deceased.

These Masses follow the formulary *"In die Obitus"* and must be applied for the particular deceased person; they are prohibited on liturgical days of the *first class* and on *Sundays.*

3. *Requiem Masses of the Third Class:*

a) Mass on the third, seventh, and thirtieth day from the death or burial;

b) Mass "on the anniversary" (sensu stricto vel lato);

c) Masses of the dead in cemetery churches and chapels;

d) Masses of the dead within the octave of All Souls.

These Masses are prohibited on liturgical days of the *first* and *second* class. For the final two classifications—c) and d)—the *Missa cotidiana* is used, with the appropriate collect.

4. *Requiem Masses of the Fourth Class: Missa cotidiana:*

Fourth class Masses of the dead are other daily Masses of the dead, which may be celebrated instead of the Mass corresponding to the Office of the day, *only on ferias of the fourth class, outside of Christmastide.* Here again we must remember that all contrary indults and privileges are revoked. The new code adds: "It is most fitting that these fourth class Masses of the dead be said only when they are really applied for the deceased in general or for certain designated persons."

In this attempt to summarize the very detailed new code of rubrics, we have tried to keep in mind the practical problems more frequently arising in a parish. For extraordinary occasions and for votive Masses, recourse simply must be had to the full text of the code. The Ordo will now become in the truest sense a *Vade Mecum,* but even it will fail at times to be a completely satisfactory guide.

JOHN P. MCCORMICK, S.S.

RESTORING THE SUNDAY SERMON

Question: In recent times it has become more and more difficult to find time for a sermon at the Sunday Masses in our churches throughout the United States, especially in the cities. Many factors combine to take up the time that otherwise could be used to deliver a good, even though brief, instruction or homily. Have you any suggestions on the matter?

Answer: Our questioner has put his finger on a very crucial problem in the pastoral ministry in America at the present time. Our people are not getting regular and proper Sunday sermons. In some churches sermons are entirely dropped at the Sunday Masses during the four months from June to October, and perhaps are rare even at other times of the year. This is a tragic situation. History informs us that in the past the faith of many became weak in some Catholic lands because they did not receive adequate instructions—and it can happen here. A few decades ago a well prepared sermon of fifteen or twenty minutes was a regular part of every Sunday Mass; today a Catholic congregation is fortunate if they regularly hear a seven-minute sermon, and still more fortunate if they hear a sermon that is properly prepared and well delivered.

Many causes can be assigned for the neglect of the Sunday sermon. Most churches, especially in cities, find it necessary to have Masses every hour in order to accommodate the great crowds of worshippers. The number of communicants has greatly increased over what it was a generation ago. The announcements are generally lengthy, abounding in financial appeals, and invitations to social and athletic functions. The parking problem enters into the picture, since the departing congregation must get their cars out of the lot before those coming to the next Mass can get in. Furthermore (let us admit it, although with shame) many priests seem to have lost interest in the art of giving a good sermon, so that even when there is an opportunity to preach, they neglect it or give a sermon that is largely extemporaneous and hence unworthy of a Catholic pulpit.

How can these conditions be remedied, at least in part, to allow time for a good sermon of at least eight or ten minutes, without requiring an irreverent hastening of the celebration of the Holy Sacrifice? I submit the following suggestions:

First, the announcements should be reduced to the minimum. Such items as the regular hours for baptisms and evening services, social events and even announced Masses can be printed in a weekly church bulletin and distributed to the entire congregation. Several publishing companies issue bulletins every week, which contain some good reading matter and space for the parish announcements. Apart from extraordinary occasions, appeals for

funds should be presented in very brief form from the pulpit and published at greater length in the bulletin.

Second, the prayers after Mass may now be omitted whenever there has been a sermon in the Mass. I believe that this privilege can be appropriately used in most of the churches of the United States on all Sundays.

Third, it should be more usual for other priests to help the celebrant in distributing Holy Communion in Masses in which there is a large number of communicants—for example, more than two railings. The new rubrics are definitely opposed to the giving of Holy Communion immediately after the Consecration (at least from the same altar on which Mass is being celebrated for the congregation). If the celebrant is regularly helped by another priest (or several others) the time required for this part of the sacred function will be considerably shortened. In speaking of the new rubrics, it is opportune to note that one of the helpful features is the fact that few Sundays now have any commemorations at Mass.

Fourth, I believe that in many parishes the situation we are describing would be greatly remedied if there were several afternoon or evening Masses. This would make it possible to space the morning Masses by an hour and a half (or an hour and a quarter) and so relieve the congestion. Of course, the permission of the bishop is required for such a program, and, for different reasons, such permission is not given now in many dioceses. Moreever, the priests must be willing to take on the extra work, involving the sacrifice of Sunday afternoon or evening.

Fifth, since one of the urgent reasons for getting a congregation out of the church as soon as possible is their need of getting their cars away in time to admit the cars of the coming congregation, I suggest that the parishioners be urged to come to church on foot or in public conveyances, as far as this is possible. Fifty years ago this was done and our people did not think themselves gravely inconvenienced. So many of our Catholics today—including many sturdy, young persons—would regard it as a terrible act of self-denial if they were compelled to walk a quarter of a mile to church. I believe that if pastors brought these points to the attention of the parishioners and asked those who could come to church on foot to do so, he would receive great co-operation.

At any rate, let not the Sunday sermon become a thing of the past. And let priests prepare carefully each week for this important act of their ministry. For the faith and the virtue of our people depend in great measure on the spiritual nourishment they receive from hearing the word of God.

THE OBLIGATIONS TO BELIEVE PRIVATE REVELATIONS

Question: It is the common teaching of theologians that private revelations must be believed not only by those *to* whom they are given, but also by those *for* whom they are destined. Such, for example, is the teaching of Hervé (*Manuale theologiae dogmaticae,* I, n. 503) and Tanquerey (*Synopsis theologiae dogmaticae,* II, n. 205). Now, the Fatima message is for the whole world, and since it has the approval of the Church, it would seem that it must be believed by all. Is this correct reasoning?

Answer: If the deduction of our correspondent is correct, the Church has been wrong for centuries in teaching that the deposit of public revelation which all must believe was closed with the death of the last apostle. This doctrine was proclaimed by Pope St. Pius X in contradiction to the Modernist doctrine that revelation comprising the object of Catholic faith was not completed with the apostles (DB, 2021).

I believe that the crux of the question lies in the phrase that a private revelation must be believed by those *for whom it is destined.* A private revelation might contain a command to a certain person or certain persons to promulgate to all a doctrine already contained in public revelation or a religious practice already approved by the Church. In such a case, the private revelation would be only the occasion of reminding others (even all Catholics) of a publicly revealed truth or of a commendable practice. Thus, the revelation of the adorableness of the Sacred Heart made to St. Margaret Mary was something contained in the very doctrine of the Incarnation. Hence, when the Popes expounded this doctrine and urged the devotion of the First Friday Communion as an excellent way to practice this devotion, they based it on the truths of public revelation, not on the private revelation made to the Saint.

On the other hand, anything not contained in public revelation *must* be believed (when its credibility has been adequately established) only by a limited number of persons, though others *may* believe it, once they are sure it is genuine. I believe that these principles apply to the events at Fatima in 1917. The only persons obliged to believe this appearance of our Lady were the children to whom she appeared. The message which she communicated (the need of prayer and self-denial is meant by our questioner, I presume, though he does not state this), and which the children were to propagate, was already in the deposit of public revelation and in the teaching of the Church. Hence, those to whom this message came, as a result of the children's announcement, were already bound to accept it; but now they were more emphatically reminded of their obligation. They need not believe that the children received a supernatural communication; but they could accept this revelation if they wished.

As an interesting side-question, I might ask if even the children were bound to accept the statements of our Lady with *divine* faith. When a revelation comes from *God,* the recipients are surely bound to accept it with divine faith. But, did the message of Fatima come from God or from our Lady? Surely, if she indicated that she was acting as a messenger from God to announce some truth, divine faith was called for. But if she spoke in her *own* name, though her statements were infallibly true, I do not see how they could be accepted with *divine* faith, if not contained in the public deposit.

BINATION ON A WEEKDAY

Question: The faculty to binate on a weekday in our diocese is granted when there is a nuptial or a funeral Mass scheduled in addition to the regular daily Masses, as well as on certain other occasions, such as First Friday. But the qualification is added: "Provided no other priest is available." How strictly must this clause be interpreted? For example, if there is a community of religious priests in the vicinity who could spare a priest to say one of the Masses, is it necessary for the pastor to call on one of these religious?

Answer: I believe that the non-availablity of another priest can be interpreted very leniently in connection with the privilege de-

scribed. Certainly, another priest would be available if he were assigned to the parish and were at home, able to say Mass. Thus, it would surely be an abuse of the faculty if this other priest, merely for the sake of convenience, said Mass at a side-altar, while another binated. I believe, too, that we can say there is another priest available if a visiting priest is staying near the church and will gladly say one of the scheduled Masses. But the pastor would not be obliged to call a priest from a neighboring religious house (perhaps involving some inconvenience to this priest as well as expense to the parish). I think the solution can be put this way: In those circumstances in which a parish priest would feel entitled to binate on a Sunday without seeking the aid of another priest, he may binate on a weekday if he has the faculty to do so. The average parish priest would not hesitate to binate on a Sunday without calling on the help of a religious community, even though they reside quite near and are willing to render assistance.

SHOULD HE KISS A PRELATE'S RING?

Question: Would the President of the United States, if a Catholic, be expected to kneel and kiss the ring of a Catholic Bishop or Cardinal?

Answer: No. Since he represents all his fellow citizens, many of whom do not believe in giving any special reverence to Catholic prelates, the proper course of action for the President of the United States who happens to be a Catholic is to give the dignitaries of all religious groups the same form of greeting, a simple handshake.

FRANCIS J. CONNELL, C.SS.R.

Book Reviews

POLITICAL THOUGHT: MEN AND IDEAS. By John A. Abbo. Westminster, Md.: Newman Press, 1960. Pp. 452. $5.75.

This book is a successful survey of political writing, intended to provide a "unified view of a three-thousand-year intellectual journey." The author's method is to treat the various steps in the development of Western political thought from the viewpoint of the great books of political doctrine, generally with considerable biographical background on the writers.

Political Thought: Men and Ideas is divided into six parts: Ancient Greece and Rome, Christ and Christianity, The Middle Ages, From Medieval to Modern Times, Modern Times, American Political Thought. Each of the parts, with the exception of the last, has a general introductory chapter. This helps to give the setting for the writers and their works to be taken up in the individual chapters.

Three contributions to the volume are by other authors: chapters on the Fabians by Anne Fremantle, on Italian Fascism by Giuseppe Prezzolini, and on American political thought by Milton Conover. Apart from this, the book is based upon lectures given by the author while a professor at Seton Hall University before he joined the faculty of Sacred Theology of The Catholic University of America.

In the case of each of the political thinkers whose doctrine is surveyed and summarized, the author's purpose is to give a clear description, carefully developed with headings and subheadings in the style of a manual—which adds very much to the value of the book. The work is done in scholarly fashion, with a substantial bibliography at the end of most chapters to open the way to further study. A moderate appraisal of the many political theories is given but this is not an immediate or fundamental purpose: the book is planned as an informative and descriptive introduction for students and others.

An advantage possessed by the author is his own knowledge of the public and private law of the Church. This enables him to speak of political doctrines touching upon matters ecclesiastical with full understanding of all the implications. At the same time, he wisely avoids any elaborate critique on this basis and does not attempt to present any full-blown "Catholic" political philosophy. As a guide for purposes of comparison, an appendix is added on "Catholic Principles of

Politics," which is extracted from *A Code of Social Principles* prepared by the International Union of Social Studies.

The importance and usefulness of this book can best be indicated by suggesting its possible audience. It is certainly addressed to students of political philosophy and for them may serve as a valuable general introduction; it will acquaint them with the outlines and the fundamental ideas of the political philosophies presented, together with sufficient background and setting so that they can begin more detailed study. The treatment of the doctrines from a moderate and Catholic position may serve as a balance for those suddenly thrown into political studies on the college level.

The book is just as useful for general readers, especially for those who desire a broad survey of the field and an acquaintance with the great political writers. For this type of reader, the book will prove extremely interesting, will provide a satisfactory substitute for extensive reading in the subject which is not possible for most, and may even stimulate further study. Finally, mention should be made again of the clarity with which the subject is presented which, with the thorough index and the careful breaking down of involved material, should encourage the general reader as well as the student.

FREDERICK R. MCMANUS

A GUIDE TO THE THOUGHT OF SAINT AUGUSTINE. By Eugene Portalie, S.J. Translated by Ralph J. Bastian, S.J. Chicago: Henry Regnery Company, Library of Living Catholic Thought, 1960. Pp. xxxvii + 428. $6.50.

Saint Augustine has always been held up by scholars as one of the great minds in Western civilization, but also today there are representatives of over a dozen movements—the Existentialists and phenomenologists, to name but two—who find or think they find a patron in Saint Augustine.

The latest selection offered by the West Baden College Jesuits from their "Library of Living Catholic Thought" is this remarkable work by Father Eugene Portalie, a Jesuit who died in 1909. One of the remarkable things about this book is that it still ranks among the best of scholarly works on Saint Augustine, despite the fact that it was written over fifty years ago; the prestige it possesses comes from its being the authoritative article on Augustine in the *Dictionnaire de Théologie Catholique*.

Translated by Ralph J. Bastian, S.J., from the article in the *Dictionnaire,* this book presents a comprehensive and well-rounded synthesis of Augustinian philosophy and theology. (The difficulty in making a distinction between his philosophic and religious thought is pointed up well by presenting him as a theocentric thinker.)

The book divides itself under four headings: life, works, doctrine, and authority in theology. The brief biographical account of Augustine is accurately aimed at presenting him as the thinker. The most important characteristics of his writings are singled out, especially those referring to chronology or authenticity. The longest section deals with what is most important in a study of this kind—the genius of Augustine for dogma. All of his influence has been interior, on the minds of men, and thus, chiefly, in the history of dogma. Over half the book is devoted to the teaching role of Augustine the thinker, the best of which is on Christology, Grace and the Sacraments. Finally, there is an excellent chapter on the authority of Augustine today.

Besides the translation from the French theological encyclopedia, an introduction by Vernon J. Bourke serves admirably as a key to the supplementary notes, appendices, bibliography and superb index, and, in general, bridges the gap created by 50 years of intense Augustinian research.

Primarily a summary of Augustinian theology presented as a coherent whole, Fr. Portalie's "Guide" is unquestionably one of the best introductions to the study of particular Augustinian questions there is; it is a must for every library.

RICHARD J. CALLANAN, C.S.P.

CHRISTIAN INITIATION. By Louis Bouyer. New York: MacMillan, 1960. Pp. 148. $3.50.

Christian initiation is a discovery of the real world in which the Christian strives to perfect himself according to the truths which God has revealed. At a time when Christians see their faith threatened by hostile ideologies, Father Louis Bouyer's *Christian Initiation* comes as a refreshing reminder that the Christian can turn the tide and win the world to Christ.

Father Bouyer deplores the divorce between the spiritual and the material world as an attitude fraught with dangers to the full development of the human spirit and the integrated Christian life. He believes that man must "re-discover the spiritual in his experience of the material world." After the discovery of the spiritual in the things around

us—the beauty of God's creation—he takes us through the longest but most joyful and rewarding of all initiations: the discovery of God, the Divine Word, the Church and the Cross, the Resurrection, the Eucharist, the New and Eternal Life. Christians are reminded that the Old Testament prepares them for Christian initiation. Not only is the promise of Christian life for Christians only—it is for all peoples.

In this initiation to the Christian life, Father Bouyer urges each Christian to cultivate a sense of the holy as a unique expression of the human spirit. The only alternative is to "seek occult, debased and illusory satisfactions on the level of magic and other superstitious beliefs and practices which are only multiplied by the apparent elimination of religion."

Christians have a mandate to seed the earth with Christian thought and nourish this new life in others. Father Bouyer suggests that the more conscious man becomes by his own investigations of himself and the universe around him, the more impressed will he be by the mystery of his role in the world as a Christ-bearer. The more thoroughly the Christian perfects himself, the more completely will the great mysteries of suffering, failure and death itself be accepted for what they are in "all their tragic breadth, together with the still deeper mystery of sin, of the intelligent creation's revolt against its creator, all ending in the climax and denouement of the Cross." Belief in eternal salvation must encourage us to initiate and bring others the temporal and spiritual salvation of humanity. In the discovery of this new life, Father Louis Bouyer leads us to the core of Christian initiation when he says: "The Church is not outside the world, it is at the heart of the world. In fact, in order to save the world, it must become *the* heart of the world."

Christian Initiation, a little book of 148 pages, brings Christian truth into confrontation with the world. It spells out how both relate integrally to salvation. God ordained man to be a creation of two worlds —the world in which he lives and the world which he prepares to enter through the new life in Christ. Father Bouyer takes us through the difficulties of this world, lights the way to perfection and hopefully unveils the plan for Christian initiation.

GEORGE R. FITZGERALD

Books Received

READINGS IN ANCIENT AND MEDIEVAL PHILOSOPHY. By James Collins, Ph.D. Westminster, Md.: Newman, 1960. Pp. xv + 340. $2.50 Paper.

HROTSVITHA: THE THEATRICALITY OF HER PLAYS. By Sister Mary Marguerite Butler, R.S.M. New York: Philosophical Library, Inc., 1960. Pp. xviii + 234. $6.00.

SEEKING GOD. By Bruno Scott James. New York: Harper & Brothers, 1960. Pp. 128. $2.50.

HAPPY HOMES. CHRISTIAN IDEALS IN MARRIED LIFE. By Francois Dantec. Westminster, Md.: Newman, 1960. Pp. 187. $1.95.

JUDGING STUDENT PROGRESS. By R. Murray Thomas. New York: Longmans, Green & Co., Inc., 1960. Pp. x + 518. $5.50.

HINDUISMUS. By Fr. Cyrillus B. Papali, O.C.D. Roma: Collegium Internationale, O.C.D., 1960. Pp. xix + 199. No price given.

THE CHURCHES AND THE CHURCH. A STUDY OF ECUMENISM. By Bernard Leeming, S.J. Westminster, Md.: Newman, 1960. Pp. x + 340. $6.50.

DR. TOM DOOLEY'S THREE GREAT BOOKS. By Thomas A. Dooley, M.D. New York: Farrar, Straus and Cudahy, 1960. Pp. 383. $5.00.

PATROLOGY. Vol. III. THE GOLDEN AGE OF GREEK PATRISTIC LITERATURE. By Joahannes Quasten. Westminster, Md.: Newman, 1960. Pp. xxv + 605. $6.75.

STEP THIS WAY SISTER: Reflections for Nuns, Young and—Less Young. By John E. Moffatt, S.J. New York: Farrar, Straus and Cudahy, 1960. Pp. xi + 203. $3.75.

WHAT IS AN ECUMENICAL COUNCIL? By Msgr. Thoralf T. Thielen. Westminster, Md.: Newman, 1960. Pp. xix + 185. $2.95.

INTRODUCTION AUX SCIENCES JURIDIQUES. By Léo Pelland, C.R. Montreal: Les Éditions Bellarmin, 1960. Pp. 603. $15.00.

COMMUNITY OF FEAR. By Harrison Brown and James Real. Santa Barbara, California: Center for the Study of Democratic Institutions, 1960. Pp. 40. No price given.

WORLD HORIZON REPORTS. REPORT NO. 25: BASIC ECCLESIASTICAL STATISTICS FOR LATIN AMERICA, 1960. Edited by William J. Gibbons, S.J. New York: Maryknoll Publications, 1960. Pp. x + 86. 75¢

MEDICINE AND MORALS. By Dr. John Marshall. New York: Hawthorne Books, 1960. Pp. 140. $2.95.

THE HOLY SPIRIT. By A. M. Henry, O.P. Translated by J. Lundberg and M. Bell. New York: Hawthorne Books, 1960. Pp. 138. $2.95.

MORAL MAN AND IMMORAL SOCIETY. By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1960. Pp. 277. $1.45.

THE LABOR-MANAGEMENT BARGAINING TABLE. By Stephen F. Latchford, S.J. New York: Paulist Press, 1960. Pp. 32. 25¢.

CITIZENSHIP & DEMOCRACY. Edited by Sr. James Eugene, C.S.J. New York: Paulist Press, 1960. Pp. 24. 25¢

COMMUNISM THEORY AND PRACTICE. By Anthony T. Bouscaren, Ph.D. New York: Paulist Press, 1960. Pp. 32. 25¢.

MAY A CATHOLIC BE A MASON? By William J. Whalen. New York: Paulist Press, 1960. Pp. 24. 25¢

SOME MORAL IMPLICATIONS OF THE PRIVILEGE AGAINST SELF-INCRIMINATION IN THE FIFTH AMENDMENT TO THE CONSTITUTION OF THE UNITED STATES. Joseph P. Browne, C.S.C. Washington, D. C.: Murray and Heister, Inc., 1960. Pp. xi + 90. $2.00.

PROCEEDINGS OF THE SIXTH ANNUAL CONVENTION OF THE SOCIETY OF CATHOLIC COLLEGE TEACHERS OF SACRED DOCTRINE, 1960. Brookline 46, Mass.: Cardinal Cushing College, 1960. Pp. 144. No price given.

A GREAT AND HUMBLE SOUL. THE STORY OF MOTHER THERESE COUDERC, FOUNDRESS OF THE CONGREGATION OF THE CENACLE. By Henry Perroy, S.J. Translated by John J. Burke, C.S.P., S.T.D. Westminster, Md.: Newman, 1960. Pp. x + 216. $1.75.

CATHOLICS AND PROTESTANTS—SEPARATED BROTHERS. By Leon Cristiani and Jean Rilliet. Translated from the French by Joseph I. Holland, S.J., and Gilbert V. Tutungi, M.A. Westminster, Md.: Newman, 1960. Pp. vi + 161. $3.95.

TELLING THE GOOD NEWS. REFLECTIONS ON RELIGION AND EDUCATION. By Francis H. Drinkwater. New York: St. Martin's Press, Inc., 1960. Pp. vii + 228. $4.75.

SCHOLASTICISM. PERSONALITIES AND PROBLEMS OF MEDIEVAL PHILOSOPHY. By Josef Pieper. New York: Pantheon Books, Inc., 1960. Pp. 192. $3.00.

THE FATHERS OF THE CHURCH. ST. JOHN CHRYSOSTOM. Translated by Sister Thomas Aquinas Goggin, S.C.H. New York: Fathers of the Church, Inc., 1960. Pp. xii + 495. No price given.

ROADS TO ROME. By John A. O'Brien. New York: All Saints Press, 1960. Pp. viii + 258. 60¢.

A Short History of the Catholic Church. By Denis Meadows. New York: All Saints Press, 1960. Pp. viii + 246. 60¢.

The Pocket Aquinas. Edited by Vernon J. Burke. New York: Affiliated Publishers, Inc., 1960. Pp. xxvi + 372.

The Chronicle of Henry of Livonia. A Translation with Introduction & Notes. By James A. Brundage. Madison, Wisconsin: The University of Wisconsin Press, 1960. Pp. 262. $5.00.

The Truths of Christianity. Vol. I. The Truth About God and His Works. By Alois Riedman. New York: Herder and Herder, Inc., 1960. Pp. xvi + 287. $4.95.

The Origins of the Modern Roman Liturgy. By S. J. P. van Dijk, O.F.M., and J. Hazelden Walker. Westminster, Md.: Newman, 1960. Pp. xxxi + 586. $10.50.

The Pre-Eminence of the Eucharist Among the Sacraments According to Alexander of Hales, St. Albert the Great, St. Bonaventure and St. Thomas Aquinas. By James W. Kinn. Mundelein, Ill.: Saint Mary of the Lake Seminary, 1960. Pp. 154. No price given.

Les Témoins de Jéhovah. By Gerard Hébert, S.J. Montreal: Les Éditions Bellarmin, 1960. Pp. 341. No price given.

Pauline Mysticism: Christ in the Mystical Teaching of St. Paul. By Alfred Wikenhauser. New York: Herder & Herder, 1960. Pp. 256. $4.50.

A Handbook of the Liturgy. By Rudolf Peil. New York: Herder and Herder, 1960. Pp. xv + 317. $5.95.

Corpus Christi Quod Est Ecclesia. By Sebastian Tromp, S.J. English translation by Ann Condit. New York: Vantage Press, 1960. Pp. 239. $3.75.

Formal Logic: Science of Deductive Reasoning. By M. Joseph Dopp. Translated by J. Roland E. Ramirez, Ph.D. and Robert D. Sweeney, M.A. New York: Joseph F. Wagner, 1960. Pp. xxvii + 191. $5.00.

CONFIRMED

FROM A PARISH IN ST. PAUL, MINNESOTA . . .

"Please increase our present order from 25 copies to 75 copies every week. The 25 were gone at the first Mass.

Your new format is very appealing and your current series of instruction most informative. We will dispense with the regular sermon and make AVE MARIA the basis of our instruction."

THE MAGAZINE THAT WORKS FOR YOU

. . . FOR DETAILS OF OUR "NO RISK" PARISH DISTRIBUTION PLAN WRITE:
FATHER JOHN REEDY, C.S.C., AVE MARIA, NOTRE DAME, INDIANA